THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

"The Lord is in his holy Temple."

Be still, be still, for all around,
On either hand, is "holy ground;"
The Lord of hosts himself, to-day,
Is present while his people pray;
Bow down your hearts, and kneel in fear,
In this his temple—God is here.

Bring no vain words, no wishes wild,
That best might suit an earth-born child,
Bid each unholy thought depart,
To heaven lift up a contrite heart,
Forget the world, in faith draw near,
And humbly worship—God is here.

Thou, toss'd upon the waves of care,
Ready to sink with dire despair,
Gazing around with eager eye,
And yet no hope of remedy;
Ask thou relief with heart sincere,
And he will list—for God is here.

Thou who hast laid in early grave,
One whom thou hadst not power to save,
And who art vainly yearning now
For that soft smile and placid brow;
Perchance that much-loved form is near,
For *angels wait* when God is here.

Thou, who hast long a wanderer been,
Roaming through many a distant scene,
Far from thy home, thy household hearth,
From all kind looks, all social mirth;
Offer thy thanks with heart sincere,
Sing grateful praises—God is here.

Thou who hast dear ones far away,
On swelling seas, 'mid blinding spray,
Or in some distant lands alone,
Exposed to ills, are journeying on;
Pray for their welfare, dry the tear,
And trust the God who listens here.

Thou who art mourning o'er thy sin,
Deploring guilt that reigns within,
Seeking for higher joys than those
The wretched worldling only knows;
The God of *peace* is ever near
The contrite spirit bending here.

Be still, be still, for all around,
On either hand 't is "holy ground;"
Here in his house, the Lord, to-day,
Will listen while his people pray.
Bow down your hearts, and kneel in fear,
In this his temple—God is here.

M. N. M.

THE CHURCHMAN.

From the British Magazine.

ROMANISM AND DR. WISEMAN.

The "progress of popery" in this country is in reality a much more serious subject than we are many of us willing to believe. They who know Romanism only by its more offensive features, talk of the enlightenment of the age as a sufficient safeguard, as if that had preserved us from any folly, fanaticism, or absurdity whatever, in religion, politics, or literature. They who are aware that when champions of our own faith, who *really* understood the grounds on which it stands, could be found, the Romanist was always defeated, rest satisfied with former victories and the ground on which they might be won again. And the indifferent cannot believe that Romanism will have any more effect than any of the other forms of faith, about which they are utterly careless. But the Romanist knows far better, and sees much farther; nor need the Reformed Catholic be a very profound adept in the knowledge of human nature, or in judging of human circumstances, to see much farther too. It would take too much time to arrange all the circumstances of the case in their most logical and most effective order. The reader must be contented to have his attention called to some of them, in the order in which they occur. First of all, it is clear enough that the outward enclosure of *feeling* (which lies, indeed, beyond the region of argument, but which, be it remembered, was of no self-erection, but was built up partly by argument—showing what evils Romanism, fully developed and triumphant *must*—and partly by memory, showing what evils Romanism triumphant *did*—bring forth) is very much broken down. The enlightenment of the age has assured us both that Romanism has lost all its worst features—that forms of faith are matters of no moment—that a few errors and falsehoods more, or a few points of faith less, are really things below an enlightened Christian's care—as it is quite enough if men act as they ought and worship as they will. Our free commerce with Papal countries has made more of these breaches. In many foreign cities there is no Protestant place of worship; and rather than go nowhere, the English go to mass. The fashionable would not exhibit themselves to their friends of rank and station in those countries as narrow bigots; the young are full of curiosity, and many are devoid of right principles and clear knowledge. Then the charm of novelty, and the excitement of forming new sympathies; of magnificent temples, exquisite music, the petty vanity of showing that we *can* overcome prejudices, and enter, with a philosophical and catholic spirit, into the real genius of Christianity, as developed under various forms, &c., &c., &c.,—all this tells to an enormous extent. If *we* do not believe that it tells, at least the Romanist does. Let us learn this from his actions. From the time that this disposition was first observed, care was taken to have an excellent and skilful English disputant and preacher at Rome, to lay hold of the English residents, and give them the sort of *Bossuet* exposition of those offensive points of the Roman creed which were likely to diminish or do away the offence. Bishop Baynes and Dr. Wiseman, successively, have done good service in this way; and then, coming to England, they can keep up and foster the connections they have formed with English abroad, and water the seeds they have sown. Their sermons were attended by crowds of English, probably (in nine cases out of ten) without any of the knowledge which should detect the sophistry to which they were exposed, or at best with some of those vague notions of general Protestantism which cannot stand a moment even against sophistry. This year the same game has been tried, though, it is understood, not very successfully, at Paris.

But in what way are the Romanists taking advantage of the present decline of all adverse feeling *in* England? By building chapels and schools to an enormous extent, not where they *are* wanted only, but where they are *not wanted yet*. They take advantage of a quiet state of feeling thus openly to prepare the machinery of proselytism, and to plant, as their funds may serve, active priests in the midst of non-Romanist populations. But if this were *all*, perhaps it might be little. The Romanists have much better grounds, and see their strength. The strongest of all is the countless variations among Protestants, their numberless sects, and their utter ignorance of the meaning of the word Church,—their utter disbelief that Christ ordained one holy Church as the *means* by which the privileges of Christians were to be given to them, and that it is necessary for those who would enjoy those privileges to be in communion with some true branch of that one Church. This doctrine is so offensive to the large mass of Protestant sectaries, and to so many of kindred feelings, who professedly adhere to our Church, that this statement will give great offence, and be called *bigotry, darkness, &c., &c.* Without stopping to defend it, it will suffice to say, that where the opposite views have been held, minds of strong feeling, in so many cases, experience a sense of uneasiness and *unrest*,—a want of repose, and tranquillity, and confidence in the truth of the views proposed to them,—that they who come forward with any plausible pretensions to offer repose will constantly find a ready acceptance. The spectacle presented by a countless variety of sects is one so opposed to every precept of the Lord and his apostles, and the vanity of the common defence offered for it, viz., that although fighting, struggling, and hating one another mortally, they are one in doctrine, and that outward unity is neither requisite nor important—is so obvious, that the Romanist who comes and points out this as skilfully as an acute Romanist can, will not fail to gain hearers. He takes care to say, as he can with reason, that the authority of the Church is the first point, and that when *that* is settled it will be time to inquire into particular doctrines. And then, beguiling the unlearned by a mixture of truth and falsehood, and seducing the unhappy by the prospect of a haven and resting-place, he impresses on them a belief in an *infallible* authority, and by that channel can subsequently introduce the belief of any doctrines he pleases. But not the unlearned, only, but the half-learned, are in danger: for an acute Romanist is perfectly aware of the obvious truth that the various forms of dissent are so utterly unlike any thing which history represents of the early Church, that he can call attention to the condition of the primitive Church with great effect. They who see this *utter* and *entire* difference, and then observe the *resemblance* of Romanism to the primitive Church, (its *likeness* is the very means of its carrying on its imposture,) will often be misled, and quitting what they distinctly see to be one form of error, will embrace another. Had there been any thing in the primitive Church, in government, worship, customs, at all like the spectacle exhibited by the large mass of dissenters in the present day in these respects, it is obvious that it would have been next to impossible for Romanism ever to have arisen. The Romanist, again, can justly and truly appeal—not, indeed, to the *rejection* of the sacraments, but to the little value set on them by the large mass of Dissenters, in comparison with preaching, and to a similar *tendency* in too many members of our own Church, and can triumphantly ask, whether this (even) comparative coldness about those blessed ordinances is not in the most direct contradiction even to that written word to which Protestants so confidently appeal? and whether any who know what the immediate successors of the apostles thought, can at all tolerate such coldness and such depreciation of the sacraments?

Such are a few of the causes which may, and probably will, assist in giving Romanism a temporary success. Were time and space at command, many more might be added. With imaginative natures, for example, its outward connection with past times, on which they have often thought, and of which they have often read, will have no small influence. The extraordinary success of Sir Walter Scott's writings is doubtless owing to the marvellous skill of that great writer in taking advantage of a peculiar and most powerful principle in our nature; and the skilful Romanist knows well how to appeal to it, and to represent all the *errors* and *corruptions* of his faith, as well as the truths around which they cling, as indissolubly connected with the glory and beauty of ancient days. In times like these, when every body is hunting for excitement, there is no inconsiderable class, strong in feeling and weak in knowledge and principles, with which this kind of delusion will prevail considerably. Nor can it be doubted, that, where among various classes of dissidents from the Church, religious excitement, instead of fervent piety, has been cherished, the Romanist will find the ground prepared for him. The judgment, such as it was, has not been satisfied; the heart, perhaps, has sometimes been revolted; and each was uneasy. The Romanist, by his double argument, his claim to infallible authority, and his appeal to the sensuous part of the nature, will at once occupy the ground and maintain it. Perhaps, not least of all, the right and true claim for *unity of faith*, put forward by a class, *not in power*, and the lively picture which they can with truth draw of the monstrous evils of all kinds effected by the present licentious and libertine indulgence of the self-willed principle, have had, and will have, their effect. In many cases, too, where disputes have been held, the Romanist came prepared for debate, well skilled in the niceties of the argument, and in the cleverest mode of managing it. His opponent has sometimes been without learning, often without the habit of logical or scholastic disputation, confident, indeed, in the strength of his cause, but, if an Episcopalian, not always knowing where that strength lay, and, if not, still less conscious of his weakness till the time of trial came.* It is true, indeed, that the subject of the Church is so little understood by the mass of Protestants, that many Non-episcopalians, and uninstructed Episcopalians also, have no notion when they are beaten; and even though vanquished, they will argue still. But their defeat is not less clear and established in the eyes of all instructed observers.

All this has doubtless no inconsiderable weight; and these reflections will perhaps in some degree explain the great efforts which Romanists are now making. But there is yet another cause, of a very different kind. The Romanists are quite conscious that influences are fast rising which will make a future attempt far less promising; and there is, in short, a revival of the old and true notions in the Church of England, as to the nature of "the Church," and the "powers of the ministry," and "revived value for the *ordinances* of the Church." The readers of this Magazine may perhaps remember, in an early number of this year, an extract from one of the religious newspapers, in which among the *melancholy* signs of the times was enumerated the large proportion of clergy of whom that newspaper had hoped better things, but who, sad to relate, had degenerated into high church notions. The fact, indeed, that among all classes of Churchmen the subject of "the Church" is beginning to be studied, and that more sound and wholesome notions are beginning to be entertained respecting it, is, happily, indisputable. And this fact, it is repeated, in all human probability, has a good deal of connection with Dr. Wiseman's Avatar on England. Romanism hates Protestant Episcopacy with a deadly and irreconcileable hatred. Well aware that the truth is there, and nowhere else, it is indifferent to all other forms of Protestantism,—is perfectly aware that, when it comes to close combat with them, there is in all of them one incurable weakness, which will ensure the victory to itself. It can therefore crush them at any convenient moment, and will, consequently, for a time, for its own purposes, coalesce with them for the sake of aiming a more deadly blow at its one real and true foe. With Presbyterian, Baptist, Independent, with every form of religionist (as well as of infidel and atheist) one finds Romanism in alliance, but never and nowhere with Protestant Episcopacy. They are like the opposite poles of the magnet. There is an inseparable repulsion between them. The Romanist knows, better than the Episcopalian Protestant has *latterly* known, the real power of this foe; and he knows, too, that if he can once understand the strength of his weapons, and will use them, the game is up again, as it was before. When he sees his antagonist, therefore, awaking to a sense of his strength, and buckling his armor on, he sees clearly enough that this last moment must not be lost. And so we have Dr. Wiseman sent for (probably to show the strength of the champions of the cause in England!) to slay and devour us all by himself,—to lecture, preach, confute, convince, and, last of all, to enter into a holy alliance with Mr. O'Connell, to exterminate by a review (till the *better* times come) the heretics whom he cannot convince by his sermons and lectures. And what is his first object in this review? With the true policy which has always marked that Church, Dr. Wiseman has either seen for himself, or been instructed by others, that the great object is to render these better and truer notions of the Church, which will be the ruin of the Romanist cause, if they obtain their due influence, so suspected and disliked, that they never *may* obtain it. This Dr. W. knows that he cannot do more effectually than by pretending to be exceedingly pleased with them, and expressing his conviction that they will ultimately lead those who hold them into the bosom of the Roman Church. It is not that Dr. Wiseman and his friends believe this. No; they know much better. They know that, in fact, there are no persons who are so utterly irreconcileable as the true high Churchman and the Romanist, because no one but the high Churchman knows the full and real strength of the cause, or sees the *extent* to which the Romanist has corrupted the truth on all points. But Dr. W. knows that his *affecting to be pleased with it* is the very mode to render it hateful to all strong Protestants. This, therefore, is the line which he adopts in his new review. Truly, when one looks at the combination against true church principles, it is a goodly band. We have Dr. Wiseman attempting to destroy them by insidious praise; Dr. Arnold openly holding them up to contempt, and railing at them; the Savilian Professor at Oxford following his example; the "Edinburgh Review" declaring that they are wholly out of date, and that Episcopacy rests on an act of Parliament; the pious author of the "Pope's Pastoral" making jokes on them; and that more pious newspaper, the "Record," extracting these instances of good taste, and highly delighted with them. It is, indeed, a motley groupe. The Papist, the low Churchman, or no Churchman, the all-but infidel review, the scoffing joker at serious things, and the professedly religious newspaper!

Of all these, perhaps, they who knew Dr. Wiseman's earlier life will most wonder at his course. He had the character at least of being all that was amiable and excellent: he had chosen his course as a scholar—he would have served the cause of the Gospel by the researches which his learning and his position enabled him to make. That his zeal should have led him from a contemplative to an active life cannot, of course, be matter of wonder or blame. But his public alliance with Mr. O'Connell, and the line of argument which he adopts, are among the thousand proofs that, in the eyes of a Romanist, *the end always sanctifies the means.* It is not because Mr. O'Connell is a radical; it is not because he hates England, and would do all he could to destroy its power and happiness; it is not because he hates the Episcopal Church with the fiercest hatred, that this is said. These things, of *themselves, may* stamp no *disgrace* on the moral and religious character. We may justly hate democracy, and account it, as it is, anti-christian; we may justly reprobate such hatred as Mr. O'Connell shows to every thing English, and especially to the *persons* of the clergy of the Episcopal Church. But very great errors of opinion are to be accounted for, and by the strange inconsistency of human nature, do not at once produce their natural effect on the life. Dr. Wiseman, himself, may be an ultra-democrat; he may very probably be anti-English in every thing; he may glow with fiercer hatred than Mr. O'Connell to the Church and the clergy. But with all this, Dr. Wiseman, had he not been a Romanist, would have shrunk from an alliance with Mr. O'Connell. The exhibition which that person has made, not of his principles, but his line of acting on them,—the unpardonable offences against truth, honor, decency, and every feeling necessary for a Christian, a gentleman, or even a man, of which he has convicted himself by his speeches and his letters, are such, that no Christian gentleman, except a Romanist, could have supported the idea of a union with him. But Dr. Wiseman, the Romanist, glories in it! Mr. O'Connell has power, and can serve Romanism, and *that is enough*. Before this, the darkest stains which can defile the character vanish, and Satan himself would become an angel of light! On this course, Dr. Wiseman, believing the Gospel, expects a blessing, and conceives that the cause to be supported by such an alliance, can be holy and true! And, in the same spirit, by hypocritical commendation, and by statements which he is too well informed not to know to be false, he insidiously attempts to ruin the cause which by just arguments he cannot subvert! This is his course, in his review; and in his lectures, as is pointed out in another part of this number, his course is analogous. He purposely confounds all Protestants together, as resting on *exactly the same ground*, although he knows but too well that (right or wrong, as other Protestants may deem it) the Church of England stands on ground entirely her own; he hates her because he knows that that ground is unassailable, and he tries to conceal the fact and confound the question. Alas! for Dr. Wiseman! Alas! for the Romanist, condemned, by his own choice or his Church, to such practices! He may make a sensation for a moment; but trickery and artifice will not prevail long. The cloud of falsehood, with which he is trying to envelope the truth, will be blown away, and he will sink to the level which he or his Church has chosen for his own character. Why would he not remain in his own sphere of honor, of studious contemplation, and learned research?

Is it asked how all this is to be opposed? The one answer is, *by the directly opposite course.* Let us put the truth simply and boldly forward, *in earnest faith;* and God will give it victory, as he has ever done before. We can expect his blessing by no other course whatever. We must not *in argument*, seek for any allies, to gain strength, except *allies in principle.* Some ill-informed Episcopalians may seek to rest their cause on the ground of what is called *common* Protestantism. But from that ground we shall be driven *in argument;* and we have no *right* to jeopard a cause, which by itself is perfectly strong, by attempting to defend it on weak and untenable grounds for the sake of uniting ourselves with allies from whom we must, *in argument and principle*, disunite, the moment we cease to fear a common enemy. There is a great mistake made on this subject. When things are in such a state as they are in Ireland, where cruel and relentless natures, such as Archbishop MacHale and Mr. O'Connell, (men who have, the one expressed his delight at the *personal sufferings* of his victims, and the other threatened death or popular violence to any who dared to oppose him,) lead the attack, their *union* against a savage and unchristian foe—union as men and fathers and husbands, for the protection of all that is dear to men and fathers and husbands, from the bullet, the fire, and the sword, from savage violence and slower torture—union rendered doubtless closer and firmer by the sacred remembrance that the violence is threatened and the cruelty meditated against the most precious rights of Christian men—such a union is a *duty*, and will give *courage* as well as strength in the day of conflict. And therefore it is that the foolish and short-sighted policy, under the auspices of Conservative, as well as Radical, liberalism, which dictated the dissolution of the Orange Societies, (the dissolution, in short, of that which, however objectionable in *quiet* times, in *these* times gave, under God, confidence to man, and safety to woman and childhood,) is deeply to be deplored. But all this has, as *yet*, no reference to England. We are, as yet, safe there from the influence of feelings and directions like those of Archbishop MacHale and Mr. O'Connell. The prelate cannot *yet* exult at seeing families die of starvation here; nor the layman erect the symbol of death, as *yet*, over *our* houses. Our fight is only as yet *in argument;* and it can only be fought by those who, *first, know* their ground well, and secondly, will not, by any vague and general notions of Protestantism, be led away from it. It is much to be feared, however, that this will but too often be the case; that men of the most discordant opinions will unite, and, satisfied with the negative side of the argument—with showing, that is, the corruptions of Popery—will make a miserable display of weakness, the moment that not only their wily opponent, but the just anxiety of the Christian heart, seeks for something *positive*, and asks them where it is to look, not indeed, for an *infallible* guide, but a *competent* authority to direct it.

An important caution to be given is, that we should not *rely* on any books, or make ourselves responsible for them. The Romanists are truly adroit in this respect. If it is convenient to them to use a book like "Bossuet's Exposition," for purposes of *conversion*, they do so without hesitation. But the instant that the *adversary* refers to it, they disclaim every thing but authoritative documents. We may imitate their wisdom, in the latter respect, with advantage, while we avoid their dishonesty in the former. Mr. Bickersteth, for example, puts forward Usher. Some persons, again, are inclined, at present, to make Fox a sort of *cheval de battaille*. Now, to respect and value Fox's book, to refer to it with that confidence with which we refer to every other historian of approved character, (and every inquiry has tended to establish that of Fox,) is quite right. But it is quite another thing to make any book our great weapon of war. To use a very rare quotation—"*Hoc Ithacus velit.*" Nothing will please Dr. Wiseman and his friends better than for us to pledge ourselves for Usher or for Fox, and thus to give them an occasion of charging every error, in fact or opinion, occurring in the writings of the great prelate, or in the three folio volumes of the good martyrologist, *on our cause.* Nothing will please them better, again, than being able to say that it is in the highest degree illiberal to charge the cruel feelings of old times on them *now*. They who have read Archbishop MacHale's and Bishop Abraham's letters, &c., will not at all hesitate to avow their conviction that there is but too much reason to do this; not, indeed, in *all* cases, but in too many. But what the Romanist mainly wishes is, the power of appealing to pseudo-liberal feelings against apparent illiberality, &c., &c. For a *cry* is every thing now, and the *foundation* for it nothing. If Dr. Wiseman and his friends can say that their opponents, instead of combating their arguments, only talk of the former cruelties of the Romanists, it is of no consequence whether the charge may be true or not, *they* will gain one of their greatest objects—viz., they will make an impression in favor of their own party, *as ill used;* and no one can answer, in such times, how much injury this may do. *We* have ground from which we *cannot* be driven if we will adhere to *Scripture* and *catholic antiquity*, and avoid connection, in argument, with Protestants who do not stand on the same ground as we do, and reliance on books for which, whatever may be their general merit, we cannot undertake to be wholly answerable.

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* In America they have had much success. The Presbyterians have taken up the cause of Protestantism every now and then, and have, of course, always been beaten on one great point. They feel this; and many of them have not scrupled to say to the Episcopalians there, that they believe that *they must be put in the van of the battle with Popery.*

"I have lived," said Dr. Adam Clarke, "to know that the great secret of human happiness is this: never suffer your energies to stagnate. The old adage of 'too many irons in the fire,' conveys an untruth."

From the Southern Religious Telegraph.

NOTES ON GERMANY.

The Supernaturalists of the First Class—their Sentiments on Inspiration and Miracles—Neander's "Planting of the Apostolic Church."

The evangelical party are most commonly and appropriately called *Supernaturalists.* They refer mainly our knowledge of religious truth to a *supernatural* source. Of the two classes mentioned at the close of the last number, the first included those who think that the old orthodox views must undergo considerable modification while the substance is preserved, or as one of themselves characterized them, they are those who have travelled through rationalism to a purified and internal faith and piety.

The leading men in this class are Twesten, Olshausen, Neander, Nitsch, and Tholuck, men the mention of whom is enough to excite interest in the lovers of truth in America; one of whom (Tholuck) it is right to say that I don't know any where a holier, more humble and devoted man, and in all of whom dwells, I trust, though in different degrees, the Spirit which sanctifies. In the class which they represent and lead there is a good deal of piety, and sometimes piety of a very striking, glowing, self-denying, active character—a piety manifesting itself in the fruits of the Spirit fruitfully produced, and which, therefore, we are bound to recognise and love—a piety that is spreading by means of young ministers converted and trained under these men, and sent out to scatter the good seed in the community. Fruitful branches are certainly united to the only true and living vine; and accordingly we do find with these men the doctrine of Christ, and him crucified, and other great and cardinal truths of Christianity. But the truth may be held in part—it may be held in a perverted shape—it may be held in connection with great errors. Pernicious principles may be adopted, injuring, if not spoiling, every thing subjected to their influence. This is the case to some extent, I feel bound to say, in the present instance. I shall point out some things that are wrong, not in order that the party may be denounced altogether, but that the truth may be known. If we should act upon the principle of denouncing every Christian, every Church, every book, every friend, that showed great defects, we should have little left to us in this world but the Bible.

This class is distinguished among Supernaturalists by the peculiar position it occupies with regard to Rationalism. With the Philosophic Rationalists especially they have much in common. They pay too much deference to Rationalists. They seem to feel that the unbelief and skepticism, the opinions and systems of Rationalists had actually unsettled the truth, and that Bible Christianity will not stand upon a firm basis until all of these opinions and doubts are scientifically put to the rout. And then how is this to be done? This question will soon be answered. They are laboring to make Supernaturalism worthy of enlightened science. They will have a *rational* Supernaturalism. "The old method of treating theology," says Twesten in the preface to his Dogmatick, "which appeared to consist merely in logically arranging and explaining the articles of faith which were extracted from the Bible, and rested their truth and validity simply on the authority of the divine messenger, has had to give place to the endeavor excited in the last century to become conscious of our religious belief, as resting, not simply on external authority, but on internal truth and necessity—simple authority has too much lost its power—we ask, at least, after its grounds. The πιστις will not satisfy us—we need the γνωσις." Is this a Supernaturalist speaking, or a Romanist? Most of us would say, without hesitation, the last. If Supernaturalism is not that which acknowledges and receives as authority a divine revelation, what is it?

In the sentence just quoted is uncovered the root of the whole evil in the party under review. There is commonly, after all, a sense of uneasiness at submitting to the authority of revelation. There is a disposition to call in the assistance of reason. There is a divine revelation—but it is uncertain—it will not satisfy—resort must be had to *internal truth and necessity,* i. e. to subjective feelings and opinions, i. e. for it is nothing more, to human opinion. This uneasiness under inspired authority is discovered in various ways.

It is discovered in their doctrine of revelation. The Bible is regarded, not as the word of God, but as *containing* the word of God. Revelation is confined to truth relating to the plan of salvation—every thing else in the Bible is of human authority. The inspiration of the sacred writers differed from the common influences of the Spirit, not in kind, but in degree. They had only a larger measure of that gift of the Spirit which the Apostle calls knowledge, (1 Cor. xii. 8,) and it is on that account that their writings are authoritative. Christ is the centre of revelation—he is the truth itself. Others enjoy a knowledge of the truth in proportion to their nearness to him. The apostles, as constituting the circle next to Christ, partake of revelation in the largest measure, and hence their authority. All others have inferior weight. The good men, for instance, who lived in the ages before Christ stood far from the centre; they lived during the age of the infancy of human knowledge; they clothed their ideas in curious drapery; their doctrines and opinions were recorded by, we know not whom, or their writings in coming down to us have suffered, we know not what; so that very much uncertainty and difficulty rests upon the Old Testament, and upon the use to be made of it. Sometimes you hear all special revelation denounced. That degree of religious knowledge, namely, which dwelt in the writers of the Bible, and which was their only guide in writing, was a *permanent* gift. The prophets of the Old Testament, also, never had special communications from God. All revelation was internal in the soul. Once on hearing this sentiment I asked, Whose voice was that which was heard from Sinai? Answer. There was no voice. Who wrote the commandments on the tables of stone? Answer. Moses had them engraved. Such men as Tholuck, however, would not go so far as this. Having made all revelation internal, and a permanent part of the mental character, they now refine upon it until it is hard to distinguish it from the "natural reason" of the Rationalists.

They do not like to admit the force of the *external* evidences of Christianity; the only firm ground for its being, according to them, a subjective conviction of its truth and necessity. *Miracles* are regarded as no longer of any importance. Their validity as proofs of the truth and divine authority of him who performs them, is much questioned, and by many denied. One whom I have every reason to regard as a pious man, once a Rationalist, says, that the course of religious conviction is this: first, that the doctrines of the Bible (considered as a system of religious philosophy) are true—then that CHRIST was more than man—then that the Bible was written under supernatural influence—then that miracles were possible—and then, that they actually happened—one must already believe the Bible in order to believe the miracles. In such passages as John x. 37, 38, where CHRIST refers to his *works* as proof of his divine mission, Tholuck explains the word *works* of all that CHRIST did, including the doctrines he taught. On the miracle of the loaves, (John vi. 1-13,) Olshausen says, "The fact itself has here, like that of JESUS' walking on the water, (v. 19,) only a secondary importance. Both were inserted only because of the important discourses connected with them." Just so, Nitch says, of prophecy, that in the service of revelation it acts a very subordinate part. Why all this effort to undervalue the external evidences of Christianity? Because of the disposition to base it entirely upon *subjective* ground—to make it a matter of subjective assurance.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

BISHOP WHITE.

HIS AUTOBIOGRAPHY.

MR. EDITOR,—In compliance with your request, I furnish the following extracts from original manuscripts of Bishop WHITE, now in my possession. They were kindly and very promptly furnished by him, in answer to certain queries which I proposed, when engaged in preparing the Sketch of his Life and Character, published in the National Portrait Gallery.

And in the first place, I improve the opportunity now afforded, to reconcile some apparent contradictions, in relation to *the period of his birth.* In the brief biographical notice, in the Churchman's Almanac for 1835, I have stated, that he was born at Philadelphia, March 24th, 1747, and in the Portrait Gallery I say, "in the year 1747, (March 24th, old style, but April 4th, by the change of style.") The Bishop thus explains this point. "It depended on a few hours, whether I should be born in 1747 or 1748; being a man of the old style, which began the year on the 25th of March, and I came into the world on the 24th. This brings my birthday to the 4th of April." The date of the Bishop's birth, therefore, is March 24th, 1747, old style, or April 4th, 1748, new style.

"At the age of *seven*," says he, "I was transferred from the school of a mistress, to the English school of the newly erected College of Philadelphia, of which my father was a trustee; having been so from the beginning of the institution, under the name of an academy. The master of the school was Mr. Ebenezer Kinnersley, who often appears in the works of Dr. Franklin, as a co-operator with him in his electrical experiments. At about the age of *ten* years, I went into the Latin school, under the mastership of Mr. Paul Jackson, a man considered as possessed of a fine genius and of classical attainments."

Both in his answers to my queries, and in an autobiography, inscribed to Bishop Hobart, he enters into some details, which have now acquired a peculiar interest, from the fact of his demise,—consecrating, as it does, ALL that he has left behind him. He frankly and explicitly records, with his characteristic precision, many memorable incidents of his early years, while engaged in his elementary studies.

Of his *college course*, he says, "I was three years in the institution, [the College of Philadelphia;] my pupilage ending on my birthday, in 1765; which was the last day of the examinations, although a month before the Commencement. The Provost and the Vice-Provost were Dr. William Smith, and Dr. Francis Alison. At the juncture of my entering of College, the former embarked for England, on his well conducted and successful mission of collecting for it. His place was supplied during two of my collegiate years by Mr. (since Dr.) Ewing; but the Provost returned at the beginning of my third year."

Of Dr. Alison he speaks, in terms of great esteem and admiration, as "a man of sterling integrity, of sincere and rational piety in the Presbyterian communion, and of exemplary generosity and placability."

In regard to his *choice of a profession*, he says: "It may be recorded with truth, but let it be with humility, and with sorrow for innumerable failures, and for the having fallen far short of what was due to the advantages enjoyed, that there is not recollected any portion of my life, during which I was altogether regardless of the obligations of religion, or neglectful of the duty of prayer." His mother's pious assiduity first turned his thoughts to serious things, and "my earliest religious impressions," he remarks, "were the fruit of her instruction."

"But in about the middle of my sixteenth year, there occurred some circumstances, particularly the decease of an amiable young lady of my own age, but in whom I had not felt any further interest than that of an acquaintance of my sister. This event helped to give my mind a tendency to religious exercises and inquiries, which were also promoted by its being understood, that a visit was to be expected from the Rev. George Whitefield. His former visits had been principally before my birth, and the last of them had been, when I was too young to retain the recollection even of his person. His coming at this time, caused religion to be more than commonly a subject of conversation; and this added to the existing tendency of my mind. I heard him, with great delight in his wonderful elocution; although informed, that it was greatly impaired by the state of his health, which evidently affected his throat, and swelled his person, which was reported to be naturally slender. Under this disadvantage, his force of emphasis, and the melodies of his tones and cadences excelled what I have witnessed in any other person. It is a proof, how much depends on the mechanical part of us, and on sympathy excited by occasional incidents, that although the preaching of Mr. Whitefield must have had the same general complexion, and have been at least as well considered as in former years, there was nothing seen under it of those agitations, which were still subjects of report. Whether it were owing to this cause, or to my being otherwise fortified, I found myself in no danger of being one of his converts or disciples. The first consideration which weakened his authority with me, was a comparison of his obligations assumed at ordination, with his utter disregard of them: a subject new to me, when his case presented it. Subsequently to this period, when I considered the controversy between the divines of the Church of England, and those of the puritan separation, although I disapproved of the scrupulousness of the latter, not without lamenting the unbending attitude of the former, the relaxing of which would probably have broken the party, by detaching the honest from the factious; yet there appeared respectability in the plea of conscientious refusal."

"That Mr. Whitefield had some expedient, reconciling to his mind his deviations, cannot reasonably be doubted. But in consideration of what he has said in print, of his having been led away by impressions and feelings, it is not uncharitable to class his case among the many, in which enthusiasm, consistently with general good intention, leads to results not consistent with moral obligation. Of the effect in former times, of his violation of the order of the Church, there was evidence in the many families who were known to have been drawn from it, by becoming followers of his ministry. Facts also were related, which had a tendency to caution against the delusion of sudden impressions and violent agitations; it being remembered by many, that they had been subjects of such extravagances, without any lasting effect on their religious state, or on their moral conduct; and of many others, that they had been similarly affected, and continued to be professors of religion, but of *such a sort*, as not to induce in me an inclination to resemble them." "These things did not hinder the observing of some persons of piety and consistent lives, who had received their first impressions under the display of the extraordinary elocution of Mr. Whitefield. That this was the engine, by which he wrought such wonders, must be evident to all who have perused his printed sermons." "Of his disinterestedness, and of his generous affections, there is here entertained no doubt."

The Bishop records also some further facts, in relation to this "celebrated man," as he entitles him; and particularly alludes to an interview with him, at the dinner-table of a relative at Burlington, when Whitefield, "almost the only speaker, as was said to be common," uttered the following, among other startling expressions: "In heaven, I expect to see Charles the First, Oliver Cromwell, and Archbishop Laud, singing hallelujahs together." "He would not have said this," observes the Bishop, "when he inveighed against Archbishop Tillotson, from the pulpit."

Of his course of theological studies, compositions, and inquiries, from the time of his graduation to that of his going to England, for holy orders, in October, 1770, he has left some interesting memoranda, and with his distinguishing meekness and humility he says: "That portion of my life, however, is now looked back on, as what might have been improved much more by literary cultivation; and thus have prevented the deficiencies which have been the unavoidable result of a multiplicity of concerns."

When he arrived in England, "Dr. Richard Terrick was the Bishop of London, and of course the diocesan of our churches in America." After examination by this Bishop's Chaplain, he was ordained Deacon, with many others, under letters dimissory, by Dr. Young, the Bishop of Norwich, at the Ember season of December, and in the royal chapel, of which the Bishop of London was Dean.

After receiving Deacons' orders, he tarried in England about eighteen months, spending a part of his time with his father's relatives, at Twickenham, a few miles from Westminster; and making many visits to the chief seats of learning and science, and occasional excursions to other places of peculiar attraction. Among his friends and acquaintances in England, beside his aunts, (Mrs. White, and Mrs. Weeks,) he particularly mentions the Rev. George Costard, Mr. Benezet, Dr. Burroughs, of Magdalen College, Oxford. Mr. Robert Carr, and the Rev. Mr. Walker, of Worcester College, the Rev. Colston Carr, and also Dr. Kennicott, Dr. Goldsmith, and Dr. Samuel Johnson, the lexicographer.

In April, 1772, he was ordained a Priest, by the Bishop of London, and two months after embarked for Philadelphia, where he arrived, after a tedious passage, on the 19th of September.

He has left interesting notes, taken during his residence in England, which consist chiefly of his reminiscences of the distinguished persons with whom he met, and of his visits to the universities. J. F. S.

New-York. July 25th, 1836.

THE CHURCHMAN.

SATURDAY, JULY 30, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THE resolutions, relative to the death of Bishop White, of the Sunday School Union, of the Young Men's Missionary Society, and of the Vestry of Trinity Church, Brooklyn, though among the earliest received, we have been obliged to omit in making up the paper.

TRIBUTES OF RESPECT.—The general promptitude with which our churches have acted on the intelligence of the death of Bishop White, is a melancholy proof of their profound veneration for his character, and their lively sense of the bereavement which they have sustained. Both clergy and laity appear to have acted from a common impulse: not only the churches in our city and its vicinity, and in Brooklyn, Jamaica, Flushing, &c., but the churches in Schenectady and Utica, and every place from which we have heard, where the intelligence was received in time, were in mourning on the last Lord's day. That Trinity Church was not among the number was owing, we understand, to the absence of the rector from the city until the evening of Saturday last. This promptitude and unanimity are the more remarkable from the fact, that in consequence of the absence of the Bishop on an episcopal visitation, a meeting of the clergy was not called until the week following, and the several churches were thus left to act apart. If there were any other exceptions to this general promptitude, the backwardness must be attributed to the natural and laudable desire to secure a preconcerted and uniform action, and not to insensibility to an event which all unite to deplore.

With these remarks we submit the resolutions adopted at the late meeting of the clergy, and also the resolutions of several vestry meetings. It may be proper to add that in most, if not all the churches which were arrayed in mourning, the solemn occasion was improved by suitable reference to it from the pulpit. The hope therefore may be humbly cherished that the bereavement which has been thus generally received in the spirit of sorrow and devout resignation, may be blessed, through divine grace, to an increase of knowledge, piety, and brotherly love.

MEETING OF THE CLERGY.

"At a meeting of the Episcopal Clergy of New-York and its vicinity, held at the request of their Diocesan, 'to take such measures as may properly express their regret for the loss of Bishop WHITE, and their sense of his services to the Church,'

"The Rev. Dr. Lyell was called to the chair, and the Rev. Mr. Bayard was appointed Secretary.

"On motion,

"*Resolved*, That a committee of five be appointed to draft certain resolutions expressive of the sense of this meeting,

"Whereupon the following gentlemen were appointed:—Rev. Dr. Milnor, Rev. Dr. Anthon, Rev. Dr. Turner, Rev. Mr. Whittingham, Rev. Mr. Richmond.

"The committee forthwith reported the following preamble and resolutions, which were unanimously adopted.

"'Whereas it has pleased ALMIGHTY GOD, in his wise providence, to remove from the scene of his earthly labors, in the eighty-ninth year of his age, and the forty-ninth of his Episcopal consecration, the Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, and Presiding Bishop of the Protestant Episcopal Church in the United States of America, therefore

"*Resolved*, That we sincerely condole with the bishops, clergy and laity of the Church in these States in the mournful event which has bereaved us of that great and good prelate whom we all had so long delighted to honor as the most distinguished among the spiritual fathers of our Zion.

"*Resolved*, That while we participate in the deep regret and heartfelt grief of our fellow-churchmen for such a loss, we share also, as we humbly trust, in their feelings of devout gratitude to GOD that he was spared for a period to which but few can hope to attain—his eye not dim nor his natural force abated—to shed upon the Church the steady lustre of his public life, and to adorn it by the unrivalled excellence of his private character.

"*Resolved*, That we regard it as our high privilege and duty to record the profound respect, veneration, and love which fill our hearts at every recollection of those noble qualities and heavenly graces, which conferred upon him a pre-eminence peculiarly his own, and will leave his name an imperishable memorial—his distinguished and successful agency in the early organization of the Church in this country—his untiring zeal and exertions in seeking her good, so conspicuous in every page of her past vicissitudes and her present prosperity—his parental superintendence, apostolic spirit, admirable wisdom and inestimable lessons, as the head, for the last half century, of our highest ecclesiastical councils; his learning and acquirements as a theologian; his faithfulness and assiduity in every department of duty as a Christian minister and bishop—his simplicity of manners, sweetness of disposition, unsullied purity of life, and universal benevolence of heart—and above all, his sincere and unaffected piety which, approving all things that are excellent, and abounding in all the fruits of righteousness which are by JESUS CHRIST to the praise and glory of GOD, made his career our serene and joyful light, and has closed it with a hope full of glory, honor and immortality.

"*Resolved*, That we regard this visitation of divine Providence as a solemn summons to our clergy and people to increased watchfulness and zeal in their vocation and ministry; and earnestly beseech ALMIGHTY GOD that the influence of the good example of our venerated patriarch, whose face and counsels among us we shall see and hear no more, may so rest upon our Zion as to knit us indissolubly together in one communion and fellowship, holding the faith in unity of spirit, in the bond of peace, and in righteousness of life, and having always in our remembrance how *he* exhorted and comforted and charged every one of us as a father doth his children, that we should thus walk worthy of God who hath called us to his kingdom and glory.

"*Resolved*, That in testimony of our respect for the memory of the deceased, we will wear, for sixty days, crape hat bands and crape scarfs on our official dress; and those of us who are rectors will recommend to their respective vestries (except where some action or order has already been taken upon the subject,) the placing of their churches in the customary mourning.

"*Resolved*, That copies of these resolutions signed by the Chairman and attested by the Secretary be sent respectively to the Bishop of this Diocese—to the family of the late Rt. Rev. Bishop White, with the expression of our respectful sympathy—to the Rt. Rev. H. U. Onderdonk, D. D., his successor as Bishop of the Diocese of Pennsylvania—to the wardens and vestry-men of the parishes of which the deceased was the rector, and to the Secretary of the Convention of that Diocese.

"*Resolved*, That the proceedings of this meeting, duly certified, be published in the Churchman and Gospel Messenger. THOMAS LYELL, *Chairman.*

(Attested) L. P. BAYARD, *Secretary.*

TRINITY CHURCH.

AT a special meeting of the vestry of Trinity Church, New-York, on Monday afternoon, July 25th, 1836, convened for the purpose of expressing their grief at the death of the Right Rev. William White, D. D., presiding Bishop of the Protestant Episcopal Church in the United States, and of testifying their respect for his memory; present Rev. William Berrian, D. D., rector, it was unanimously

Resolved, That this vestry, in the recollection of his mild and paternal virtues, his simple and unaffected piety, his peaceful and heavenly temper, and the unsullied purity of his life, regard the personal character of the late Right Rev. William White, D. D., with the highest veneration and esteem.

Resolved, That in the extent and variety of his theological learning, the prudence and wisdom of his counsels, the wholesome influence of his example, and the usefulness of his long protracted labors, they find abundant reason for gratitude to the Author of all good, and the sincerest sorrow for his loss.

Resolved, That the late Right Rev. Bishop of Pennsylvania having been the presiding Bishop of the Protestant Episcopal Church in the United States for nearly half a century, and having also been chaplain to the Continental Congress in the war of the Revolution, and the oldest bishop in our Church, the several churches of this parish be put in mourning under the direction of the rector.

Resolved, That a copy of the foregoing resolutions be transmitted by the rector to the family of the late Right Rev. Bishop White, together with an expression of the unfeigned sympathy of this body in the bereavement which they have sustained.

Resolved, That these proceedings be published in "the Churchman."

Extract from the minutes.

WILLIAM H HARISON, *Clerk, p. t.*

ST. GEORGE'S CHURCH.

"At a meeting of the rector, churchwardens, and vestrymen of St. George's Church, in the city of New-York, held in the vestry-room, July 25, 1836,

"The vestry having been informed that immediately on the return of the rector from attending the obsequies of the late Rt. Rev. Bishop White, in the city of Philadelphia, measures were taken for clothing the pulpits of the church and lecture-room, and the organ gallery of the former, in mourning—

"*Resolved* unanimously, That this proceeding is entirely approved by the vestry, as a small, but appropriate token of respect for our highly respected and deeply lamented presiding Bishop, and that the same be continued until the Sunday preceding the festival of Christmas

"*Resolved* unanimously, That the members of the vestry participate sincerely in the general sorrow which is felt at this mournful event.

"*Resolved* unanimously, that, while they bow in submission to the will of GOD, they cherish, in common with all their brethren, a sense of deep-felt gratitude to that gracious Providence which so long spared to the Church his useful life, and visited with so much mercy the closing hours of his existence.

"*Resolved* unanimously, That it becomes us also to be deeply thankful that an invaluable recompense for the removal of the patriarch of the American Episcopal Church will be found in the many permanent memorials of his long continued labors which illustrate her history, and adorn her records.

"*Resolved*, That the condolences of the vestry be communicated to the family of the deceased, with a copy of these resolutions, and that they be assured of the sympathy which is felt by the vestry on the personal loss they have sustained by the removal of their venerable head.

[Extract from the minutes.]

"JAMES MILNOR, *Rector.*

"THOMAS BLOODGOOD, *Clerk.*"

ST. CLEMENT'S CHURCH.

"At a special meeting of the rector, church wardens, and vestrymen of St. Clement's Church, New-York, held Saturday, July 23d, 1836.

"It having pleased Almighty God in his wise providence to take out of this world our much beloved and venerable presiding Bishop, and the mournful intelligence having been communicated to this vestry, it was therefore

"*Resolved* unanimously, That the wardens and vestry of this Church do deeply sympathize with the Church in Pennsylvania on the occasion of the decease of one, who so long and so faithfully has had the oversight of them in the Lord, and more particularly with the immediate family and relatives of the venerable head who is called from them.

"*Resolved*, That in common with the whole Church in these United States we lament the loss of one to whom the Protestant Episcopal Church in these States is eminently indebted under God for her early and wise organization, and for a long continuance of nursing care and protection.

"*Resolved*, That while we cannot but lament the removal of "a burning and shining light" in which for such a protracted length of time the Church has been permitted to rejoice, we yet humbly acquiesce in the dispensation of Divine Wisdom, and desire devoutly to acknowledge the goodness of Almighty God in having so long spared his valuable life a blessing to the Church, and so fair and beautiful an example of Christian character.

"*Resolved*, That in testimony of our high respect and veneration for the virtues of the deceased bishop and patriarch of our Church, the desk and pulpit of this Church be clothed with mourning suitable to the occasion, for the space of one month.

"*Resolved*, That a copy of these resolutions be signed by the rector and clerk of this vestry, and published in the Churchman.

(Attested) L. P. BAYARD, *Rector.*

"W. WALTON, *Clerk of the Vestry.*"

ST. PETER'S CHURCH.

"At a meeting of the wardens and vestry of St. Peter's Church, New York, held on the call of the rector, on Friday evening, July 22, 1836, the following preamble and resolutions were unanimously adopted:—

"The vestry of St. Peter's Church, New-York, having received the painful intelligence of the decease of the Rt. Rev. William White, D. D., for many years the presiding bishop of the Protestant Episcopal Church in these United States; it is, therefore, unanimously

"*Resolved*, That this vestry, impressed with a deep veneration of his pure and exalted character, entertaining a high sense of his invaluable services, and regarding him as one of the brightest ornaments of the age and country in which he lived, and of the Church which he aided to establish, and over the destinies of which he has so long and so ably presided—would still express their devout thankfulness to ALMIGHTY GOD for having so long spared to the Church and the world his bright example, and his distinguished usefulness: and would bow in humble acquiescence to that wise and merciful Providence, which by a peaceful and holy death, has now removed him to his rest, in the still perfect possession of his faculties, and in the ripened glory of his name.

"*Resolved*, That, as a feeble expression of their regret for his removal, and their respect for his memory, the members of this vestry will wear crape on the left arm for the space of sixty days.

"*Resolved*, That they will cause the Church of St. Peter's to be habited in the usual mourning for the space of two months: and that on Sunday morning next the bell shall be tolled for the space of one hour, before the commencement of the morning service.

"*Resolved*, That a copy of the above preamble and resolutions be transmitted by the secretary to the surviving family of the late Bishop White; and that they be also published in the Churchman.

"HUGH SMITH, *Chairman.*

"CHARLES KEFLER, *Secretary.*

BISHOP H. U. ONDERDONK AND THE PHILADELPHIA CLERGY.—In the article from the Episcopal Recorder, in our present number, it is stated that on motion of the Rev. Dr. Tyng, seconded by the Rev. Dr. Delancey, it was resolved, that the clergy of the city wait on Bishop H. U. Onderdonk, for the purpose of expressing to him their feelings on his accession to the entire duties of the episcopate. We have since understood that at a full meeting of the clergy on Thursday last, in the vestry of St. James' Church, Dr. Abercrombie in the chair, and Drs. Delancey, Tyng, Ducachet, and Messrs. Boyd, James, Bull, Clay, Binckle, Sheets, and others, being present, the Committee previously appointed to wait on the Bishop and ascertain when it would be agreeable to him to receive the joint call of the clergy, reported that the Bishop would be pleased to see them at twelve M. of that day. The clergy then walked in procession to the Bishop's house, where the resolution which had been offered at the previous meeting by the Rev. Dr. Tyng was presented by the Rev. Dr. Abercrombie, the clergy standing in a circle around the Bishop. The Bishop received the resolution with evident satisfaction, and reciprocated the expression of kindness and regard in a well-timed response prepared for the occasion. He then invited the clergy to unite with him in prayer for the blessing of ALMIGHTY GOD upon themselves and the Church. The clergy were then requested to partake of refreshment, after which they separated, highly delighted with the interview.

BISHOP WHITE.—In another column will be found an article from the Rev. Mr. Schroeder, containing an extract from an autobiography of the Bishop, now in his possession. This life of the Bishop was written in the year 1819, in the form of a letter to Bishop Hobart, and brings down the interesting narrative to the time of writing. Further extracts will be given in our next. In the present article the discrepancy in regard to the Bishop's age is explained.

The following account of the funeral is from the Episcopal Recorder of last week, and will be read with interest by all who have not been informed of the particulars of the mournful event.

It had long been the expressed desire of the Bishop that he might be permitted to depart this life on the Lord's day. That the same day which saw his Saviour rise triumphant over the grave, might witness his spirit pass the bounds of earth and sense, and wing its way up to the throne of GOD, to mingle "with the general assembly and Church of the first-born," whose praises resound through heaven; to join the innumerable throng of angels, "the glorious company of apostles," "the goodly fellowship of the prophets," and "the noble army of martyrs," in ascribing "blessings and honor and glory and praise unto Him that sitteth upon the throne, and to the Lamb for ever and ever."

It pleased Him who has conquered death to comply with this long-cherished desire of his faithful servant, and at the noontide of Sunday to send the summons to usher the spirit of the departed one into the presence of its LORD, that its frail and decayed tenement of earth might be exchanged for a glorious body.

So gently was the summons executed, that he passed away calmly and in peace, without a sigh or a groan, to tell to the weeping attendants the parting of his spirit from earth.

His whole sickness has been remarkable for the undisturbed tranquillity which pervaded his mind. He had been for so many years accustomed to converse with death, and contemplate the time of his dissolution—had been so long waiting for the coming of the messenger which should introduce him to that mansion which his Saviour had prepared for him, that his approach to the grave caused no excitement, no change in the settled peace and tranquillity which have been for years the known characteristics of the venerable Bishop's mind.

Religious services appropriate to the occasion were performed at intervals in his room, in which he engaged with his accustomed fervor of devotion. On one occasion, while the service for the sick was being read, when it was thought by those around him that he was near his end, he engaged with much apparent interest in the service, distinctly repeated the Lord's prayer, responded the solemn "amen," and raising his hands, as a little child to an affectionate father, humbly besought forgiveness of his sins and acceptance with GOD.

The communion was administered to him, on the Tuesday preceding his decease, by the Rt. Rev. Bishop Onderdonk, assisted by Bishop Doane, some of the clergy being in attendance. Although the mind of the Bishop participated in the general prostration of the physical system, yet during the administration of this holy sacrament his intellect seemed vigorous, and the powers of his mind rallied and appeared invigorated by the holy associations which were thus recalled and presented to it. During the whole administration he joined with much feeling, responding at the proper places, and joining the prayers with apparent comfort and satisfaction.

From that day until the Sunday of his dissolution he was too much reduced to converse. The effort to enunciate was too great for his enfeebled powers; but he retained his senses to the last, recognised those who were admitted to his room, extending his hand, in token of welcome and affection, after his utterance had refused to convey intelligently what his lips would speak.

The last official act which he performed, was on the fourth of July, which was the affixing of his signature to the documents authorizing the consecration of the Rev. Samuel A. McCoskry to the office of Bishop of Michigan.

The funeral of the Bishop took place on Wednesday morning at 10 o'clock. At an early hour the street in which he resided was thronged with crowds, who were eager to catch a glimpse of the mortal remains of one whom all esteemed so highly. At 10 o'clock it was with difficulty that his house could be approached, and it was not until proper officers were obtained that a passage could be kept open for those who were invited to meet at the Bishop's and the adjacent houses. At a few minutes past 11 o'clock the procession began to be formed in the following order:—

Sextons.
Officiating Clergy.
Bishop of the Diocese.

Three Presbyters as Pall Bearers.*	} BIER. {	Three Bishops as Pall Bearers.

Family.
Physician to the Family.
Clergy of the Protestant Episcopal Church,
As Mourners.
Wardens of Christ Church, St. Peter's, and St. James',
As Mourners.
Vestrymen of the same, as Mourners.
Standing Committee of the Diocese of Pennsylvania,
As Mourners.
The Clergy of various Denominations.
Wardens and Vestrymen of the Protestant Episcopal
Churches.
Candidates for Holy Orders.
Trustees and Faculty of University of Pennsylvania.
Governor of the State of Pennsylvania.
Judges of the United States and State Courts.
American Philosophical Society.
Mayor, Recorder, and Aldermen.
Select and Common Councils.
Protestant Episcopal Academy.
Society for the Advancement of Christianity in Pennsylvania.
Protestant Episcopal Diocesan Sunday School Society.
Bishop White Prayer-book Society.
Philadelphia Bible Society.
Prison Discipline Society.
Pennsylvania Institution for the Deaf and Dumb.
Institution for the Blind.
Philadelphia Dispensary.
Other Institutions with which the Bishop was connected.
Episcopalians.
Citizens.

The procession, which extended about two thousand feet, exclusive of the numerous carriages in attendance, formed but a small part of the immense concourse of persons who were collected to pay their last tokens of respect to the deceased and universally beloved Bishop. It has been estimated that upward of twenty thousand persons were congregated to participate in the mournful rites of the occasion.

Large numbers of the Episcopal clergy having received the sad intelligence of the Bishop's decease, were in attendance. We noticed among them, many from the towns in the immediate vicinity, and also from New-York and Baltimore. The Rt. Rev. Bishops Bowen of South Carolina, Onderdonk of Pennsylvania, Doane of New-Jersey, Kemper, Missionary Bishop for Missouri and Indiana, and McCoskry of Michigan were present. The Rt. Rev. Bishops Bowen, Doane, Kemper, and McCoskry attended as pall-bearers, assisted by the Rev Dr. Abercrombie and the Rev Mr. Bull, two of the oldest presbyters present.

All of the Episcopal clergy were habited in their official robes, and attended as mourners. A large number of the city clergy wore, in addition to their robes, a black scarf as a badge of mourning. Besides the clergy of the Episcopal Church, there were collected a great number of ministers of other Christian denominations. Nearly the whole body of the church was filled with the clergy and vestries of the various churches.

The procession having arrived at Christ Church, where the services were to be performed, the body of the venerable man was placed in the middle aisle before the chancel. The church, which was undergoing repairs, had been arranged with great propriety and fitness, under the direction of a committee of the vestry, for the solemnities of the occasion, and was hung with the sable habiliments of wo. The coffin was covered with a black pall, thrown over a white linen covering. As the bearers proceeded up the aisle, the clear and solemn tones of the officiating clergyman, the Rev. Mr. Sheets, were heard, uttering the sublime language of the preparatory burial service. We give below the order of the services as they were held in the church.

The services in the church were conducted by the Rev. Dr. Delancey, with the exception of the announcing of the hymns, which was done by the Rev. Mr. James.

A sermon was preached by the Rt. Rev. H. U. Onderdonk from Job i. 8. "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one who feareth GOD and escheweth evil?"

After the sermon was delivered, the procession proceeded to the family vault of the Bishop in the graveyard adjoining the church, where the body of the lamented patriarch was returned "earth to earth, ashes to ashes, dust to dust," to slumber till the morning of the resurrection. The service at the grave was performed by the Rev. Mr. James, assistant minister of the church.

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* It will be seen below that there were four bishops officiating as pall-bearers, assisted by two presbyters.

When the body was deposited in its last resting-place on earth, a solemn stillness pervaded the assembled multitude, as if the silence of the grave had settled upon the lips of the by-standers, which was undisturbed save by the heavy groan and stifled sobbing of those who had long been accustomed to look up to this venerable man as a counsellor and father. As soon as the procession had left the church-yard it was thronged by the eager multitude who had been detained outside the yard during the performance of the solemn obsequies.

Rev. Calvin Colton and the Presbyterian.—A correspondent of the Presbyterian, under the signature of Querist, after adverting to Mr. Colton's book, proposes "to put a few questions to the Editor of the Churchman, which may be viewed in the light of an *argumentum ad hominem*."

Querist then asks "if the tendency of episcopacy is not to despotism?" We answer No. There is a tendency in authority to despotism, as there is in liberty to licentiousness, and as there is in the planets to move in a straight line instead of revolving around the sun. But in these several cases the latent tendencies to evil, when counteracted by antagonist principles, are productive of the greatest good. Now episcopacy is no more naked power or authority than licentiousness is liberty, or the harmony of the solar system, a rectilinear motion. Authority, it must be admitted, can never tend to despotism, so long as it is guided in its operation by principles of wisdom and charity. The principles of wisdom and charity by which spiritual authority is guided in the Church, are embodied, in all essential matters, in written laws; and it is authority, moving with these checks, and within these limits, which constitutes episcopacy. It is plain, therefore, that, in essential matters, there neither is, nor can be, in episcopacy any tendency to despotism. The tendency lies in power or authority in the abstract, and is neutralized in episcopacy by the checks with which it is combined. If the tendency to despotism is ever exhibited in episcopacy, it can only be in those non-essential or indifferent matters for which written law is not provided. But to talk of *despotism* in things *indifferent*, is to talk something very like to nonsense.

If "Querist" had been actuated by the sincere desire to ascertain whether the episcopal system works well, he would have taken a different course to obtain information, or at least would have written in a more amiable style. "It is said," he writes, "that in the Convention of the Episcopal Church of New-Jersey, which was held a few weeks since, the Bishop of the Diocese procured a motion or rule to be proposed, giving him a veto on the proceedings of the Convention; that this motion is postponed to the next Convention, when it is supposed that it will become a law." Now the simple truth is, that such a motion was made in the Convention by a clergyman who, though highly respected for ability and piety, is known to be at variance with his brethren in his views of Church authority and episcopal prerogative; and that it was, with the unanimous consent, we believe, of all but the mover, indefinitely postponed. That the motion was made with the previous knowledge of the Bishop of the Diocese, or that there is any probability of its becoming a law, are "sayings," we venture to affirm, destitute of a foundation in truth. These errors may serve to convince the writer in the Presbyterian that in the other matters to which he refers, he has probably been betrayed into similar exaggerations. As a proof that in the diocese which he has unluckily chosen as a test of its merit, the episcopal system works well, we might refer him to the journals of the Church, if there were any appearance in his queries of a sincere disposition to discover the truth. It is apparent, however, that he has written with a different spirit—a spirit but too probably expressed in the speech, on a memorable occasion, of the first being who aimed to banish from the universe the blessings of order, by misnaming it despotism, and thus sowing the seeds of dissension among its peaceful and happy subjects.

We submit a brief extract from the speech, which may serve the writer for a looking-glass.

> Sight hateful, sight tormenting! these to see
> Imparadis'd in one another's arms.
> * * Is that their happy state,
> The proof of their obedience and faith?
> O fair foundation laid whereon to build
> Their ruin! Hence I will excite their minds
> With more desire to know and to reject
> Envious commands, invented with design
> To keep them low whom knowledge might exalt
> Equal with gods.

Sermon of Bishop Onderdonk.—We understand that the sermon of Bishop H. U. Onderdonk at the funeral of Bishop White is to be published. From the known talents of the preacher we were not surprised to find the following gratifying, and, we doubt not, just notice of the discourse in the (Philadelphia) Saturday Chronicle, a literary journal, edited with much ability.

"The Rt. Rev. Dr. Onderdonk, Bishop of Pennsylvania, then preached an excellent sermon, in the very spirit of the doctrines of the Episcopal Church, and enforced his arguments by an eloquent and impressive manner, and in pure and elegant language. His very appropriate text was from Job i. 8, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?'

"It is impossible to do justice to the learned prelate's discourse in the very limited space of a paragraph; we therefore content ourselves by merely noticing the line of argument adopted as a thread, from the beginning to the end of the sermon. The learned Bishop commenced by noticing the very natural desire felt by the relatives and friends of all persons when they depart this life, to be satisfied or assured of their fate in the world beyond the grave—pointing out the necessity of a life of faith, holiness, and good works, to ensure that happiness which is promised by our blessed Redeemer, to all who, in a firm reliance on Him, do as "he commanded unto them." He then analyzed a Christian's life, and enlarged on those virtues and acquirements expected of the true believers and doers of the word. This part of the subject was ably divided into two heads; under each of which the course necessary to be followed was clearly pointed out, and emphatically urged upon the attention of his hearers. In holding up the character of Job—"one that feareth God and escheweth evil"—as one of the most perfect of men, the learned prelate drew a parallel, in all but Job's trials, between him and the late lamented father of the Church, whose obsequies they had all that day assembled to celebrate. May they imitate his virtues! He considered that Bishop White approached as nearly to the standard of Job's perfection in these latter days, as may be permitted to a frail and living man. The character and early history of the Bishop were dwelt upon as examples of perseverance in doing good, to all who were anxious to benefit their fellow-creatures, and to hope for a blessed hereafter. And in commenting on the many good works of the late Bishop, his learned successor feelingly alluded to his humility as a Christian—deeming his deserts as nothing, but depending solely on the blood of the Cross for his salvation, and meekly endeavoring to show his faith by his works. Impressive and affecting, also, were the allusions to the fact that Bishop White was the friend of Washington—the first chaplain to Congress, where he performed the holy duties of his office, regardless of the dangers which then attended the dawn of American freedom, and all who assisted in the birth of our republic. The learned prelate's observations on repentance were also sound and excellent; indeed they were calculated to make a lasting impression upon the mind."

Last Hours of Bishop White.—The following article from the Missionary, announcing the death of Bishop White, and giving a brief record of his last hours, does justice to its noble theme. Higher praise than this it cannot have.

Bishop White is dead!—Could we write four words that would move so many hearts? Long expected as his death has been, and, in the course of nature, due, who of the thousands that have hung with reverent love upon that venerated form, has not confessed himself unready for the stroke? And graciously as God has spared his saintly soul from heaven, to be the ornament and blessing of his Church, with what instinctive selfishness, though bending with the load of nearly fourscore years and ten, did we desire to keep him still from life—and long, that he, who had for half a century presided in its councils, might instruct us once more with the meekness of his matchless wisdom, and once more imbue our spirits with the unction of his apostolic benediction! But "to depart and be with Christ," is for him "far better;" and we check, as it becometh Christians, every selfish thought; and, "with joy unspeakable and full of glory," we rejoice that our beloved has been taken to his rest—exchanged the pastoral crook for the triumphal palm—and laid the mitre off, with all its load of care, to take from the chief Shepherd's gracious hand the crown of life which "fadeth not away." "Blessed"—it is of such as he was that the voice from heaven taught beloved John to write, "Blessed are the dead which die in the Lord, that they may rest from their labors." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The time does not allow us, nor the agitated current of our feelings at the first shock of a bereavement so severe, to sketch at length the life, and character, and services of the venerable patriarch of the American Church. We aim at present only to portray some of its closing scenes—to show how beautiful in death he was, who was so beautiful in life—to realize and to illustrate what Paul meant when he declared, "For me to live is Christ, and *to die is gain*." Our picture must be faint; for, out of heaven, what sight that so transcends the power of pen or pencil, as the chamber of a dying saint! but it is true and real; for we were there ourselves, and saw it.

It is but little more than three months since, in announcing the entrance of the venerable prelate on his eighty-ninth year, we spoke with grateful joy, in the language of the London "Christian Observer," of "the green vigor" of his accumulated years, and adopted as our own the pious prayer of the "Gospel Messenger," so favorably heard, and so abundantly vouchsafed, that "his last hours" might be "as happy and peaceful as his whole life had been useful." And though since then he had been visited with a severe attack of sickness, which at the time caused great anxiety, he had so far recovered as to appear at the meeting of the bishops, on the 21st day of June, with even more than his wonted strength of body, and clearness and activity of mind. He continued thus, in the discharge of his accustomed duties, with his accustomed industry and assiduity contributing to the last, or July, number of the Protestant Episcopalian a most admirable article *on the wandering of the mind in prayer*,—keeping up the current of his extensive correspondence—preaching in St Peter's Church, on Sunday, June 26th, the last time, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," and on Saturday, July 2d, attending a funeral, and visiting, in a distant part of the city, a member of his congregation. In the evening of that day, however, he was evidently feeble, and retired to rest without disease, but much exhausted. It was the last time that he ascended the familiar stairs. A fall, on rising in the course of the night, alarmed his watchful and devoted son, who found him prostrate on the floor; and from that time, though without other injury from the fall (which was the effect, it is supposed, of weakness merely) than external bruises, he gradually sunk from the slow failure, one by one, of all the springs of life—without pain, without severity of suffering, without a murmur or a groan—until the fifteenth day of his confinement, when, sweetly, as an infant drops away upon its mother's breast, he slept in Jesus.

No one who knew—as who did not?—the quietness, and modesty, and infantile simplicity which marked, while they adorned, his long, and dignified, and useful life, would look that in his dying hour he should forsake the even tenor of his way. No one who knew—as who did not?—how that whole life, so far as fallen man, through sanctification of the Spirit, may attain, was blended and made up of Christian virtues, Christian graces, Christian courtesies—the fair exemplar of the faith which he proclaimed through six-and-sixty years would doubt, even had he died, and made no sign, of his unshaken firmness in that faith, of his integrity, sincerity, and purity in life. Still we rejoice to put on record the dying testimony of one more apostle to the cross of Jesus Christ. Our hearts are glad that another has been added to the "cloud of witnesses" by which we are encompassed, lifting our eyes and thoughts from earth to heaven, and strengthening us to run with patience the noble race which they have run, that we may enter with them into rest. We do thank God, that, as for half a century, in all his life and conversation, so, in his dying moments, our beloved father was, in thought, in word, and in deed, a Christian Bishop. It has been from the first the injunction of his eminent and assiduous medical friend, that he should be left as far as possible to quiet and repose; and such, throughout his illness, was his own prevailing inclination. Prayers, however, had been offered by one of the clergy of his parish, at his bedside. It was on Tuesday, July 12th, that the administration of the communion of the sick was proposed to him; to which he gave, with great emphasis of manner, the most cordial assent—spontaneously observing that it was an ordinance significant of all that was most essential in Christianity, and expressing the devout hope that he might have grace to receive it with resignation, and to his spiritual profit. It was accordingly administered by the Assistant Bishop, there being present with all the members of the family, another bishop, and the assistant minister of St. Peter's Church. It was astonishing in his great weakness of body, to see with what strength and fervor he engaged in the solemn service, and how perfectly his attention and interest were sustained throughout. His manner was that of deep and seraphic devotion, following evidently through all the prayers, uniting distinctly in every sentence that was responsive and most especially in the confession, and in the *Gloria in Excelsis*, sealing every portion of the service with an emphatic *amen;* and, when the consecrated elements were delivered to him, insisting earnestly, until over-persuaded by those about him, that he would rise from the bed, which for several days he had not left, to receive them, as he was used to do, on his knees. From the commencement of the Bishop's illness, though every office was performed with the utmost skill, and assiduity, and tenderness, by the members of his family, it had been conceded to the affectionate interest of the clergy, that there should be some of them in the house every night. On Tuesday night that pleasure—and greater pleasure there could scarcely be—was shared by the Bishop of New-Jersey, with his brother of Michigan. Though it could not reasonably be doubted that the venerable patient was acquainted with his true condition, and its unquestionable result, it was deemed kind and just, with that respectful tenderness which was not more strongly dictated by the relation of the parties than by the impulses of filial feeling, to seek assurance that it was so, and to afford the opportunity for any communication which he might desire to make, and which, ere long, increasing weakness might preclude. Accordingly at a favorable opportunity during the night it was said to him, "I hope, Sir, that you feel no inconvenience from the effort you made in receiving the holy communion this afternoon." "Not the least," he replied, "not the least, but much comforted." "It was a great pleasure, Sir, to be permitted once more to receive that blessed sacrament, which we have so often partaken with you." "And a great pleasure to me to have you." "We feel, Sir, that you are very sick, very sick indeed." "I can say nothing to the contrary of that." "We thought, Sir, that you might have something that you would wish to communicate, some message for the Church to which God has spared you so long. We should be glad to receive any word of counsel from you, and to bear it to our brethren." "I can only say, that I pray God's protection and blessing, that it may continue to have peace and prosperity after my decease." "We trust, Sir, that you rely with entire confidence on the promises of that blessed Gospel which you have preached so many years,"—"and," he interrupted, "which has hitherto sustained me." "And you submit yourself, Sir, wholly to God's gracious goodness, with a single and entire reliance for salvation on the merits of his Son, through faith in him?" "O entirely, entirely; I have no other wish no other hope!" After a pause, the effort of speaking being very great, though he did not allow that he was fatigued by it, and was evidently consoled and animated by the conversation, "I should be glad," he said, "to express my feelings to you in some of the psalms and hymns, but I cannot." "Perhaps you would like to hear some of them read." "I should." "Will you select one, Sir?" "No, I leave it to you." But you have some favorite, Sir, which you would prefer." The 209th hymn was then named by him.

> "Thou art the way—to thee alone
> From sin and death we flee;
> And he who would the Father seek,
> Must seek him, Lord, by thee," &c.

which was accordingly read. Having signified his entire assent and appropriation of it to himself, he said, "that beautiful hymn of Addison's has been a favorite with me all my life." He was asked if he meant that which begins,

> "When all thy mercies, O my God,
> My rising soul surveys,"

and signifying that it was, the whole of it was read. He followed it throughout with the motion of his lips, and when it was done, in reply to the remark, "How comfortable it must be to you, Sir, to realize thus the protecting care of God in life, in death, and beyond the grave," he said, with a warmth of expression not usual with him, "O it is charming, it is charming!" The fear that his feeble strength might be overdrawn here interrupted this delightful conversation, which he was evidently willing to continue. There was no subsequent opportunity afforded; but it suffices abundantly to show, that as he lived so he died, in calm and meek reliance on his Saviour. Early the next morning he was asked if he remembered Bishop Ken's beautiful morning hymn, and at his request a part of it was read to him, and prayers were said at his bedside; in which, though very weak, he heartily united.

He continued gradually failing, his nights restless and his days wearisome, saying scarcely any thing, yet recognizing all his friends, and replying always to their inquiry that he did not suffer, until Saturday, 16th, when it became apparent that a great change had taken place, and that "the solemn crisis of departing life," to use his own most beautiful expression, in the recent pastoral letter of the House of Bishops, was near at hand. About two o'clock of that day, when he seemed at the lowest point of physical exhaustion, and his weeping family expected his immediate dissolution, on the approach of the present writer to his bedside, mindful to the last of the courtesy which graced his life, he addressed him with the accustomed inquiry, by name, shortly after which he asked that prayers might be offered. A considerable portion of the order for the visitation of the sick was immediately used with eminent propriety and feeling by the assistant minister of St Peter's Church, humbly commending "the soul of this thy servant, our dear *father*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour." Although, after this service, the saintly sufferer revived a little, and continued until within an hour or two of his decease to recognize his brethren and friends who came about him, there was no distinctive act subsequent to this. His last request, as became a Christian believer, was for prayer to God. His last act, as became a Christian bishop, was the commendation of his soul to God in the offices of his Church.

In the time and circumstances of his death, as in the course of his long life, there was a beautiful propriety. His alarming illness was extensively known. All the periodicals of the Church, and many of the secular newspapers, had expressed concern for its issue. The result was, as in the case of another apostle in a condition of imminent peril, "prayer was made without ceasing of the Church unto God for him." Especially was this the case on the second Lord's day after his sickness commenced, the seventh Sunday after Trinity, and 17th day of July; on which day the various Episcopal congregations through several of the dioceses, "were uniting their voices on behalf of the venerable patriarch in the beautiful supplication of their ritual for a sick person."* Upon this sacred day, whose solemn services for nearly seventy years had seldom failed to engage his voice in the several offices of the Christian ministry, as the hour of noon approached, when the prayers of faithful thousands had but just gone up to heaven in intercession for him, the day itself "so calm, so cool, so bright, the bridal of the earth and sky," in the house which for half a century had been his home, in his own chamber, upon his own bed, with all his loved ones of the first and second generation gathered round him, so quietly, that not a murmur caught the quickened sense of love's most practised ear, so gently that the most attentive eye marked not the moment of its transit, his peaceful spirit took its flight from earth—washed, as we humbly trust, from all defilements "in the blood of that immaculate Lamb which was slain to take away the sins of the world,"—to be "presented pure and without spot" before God. Beautiful instance of the only true, the Christian *euthanasia!* Beautiful termination of a life which faith and holiness and charity had made instinct and radiant with beauty! Beautiful illustration of the power of our religion to adorn and bless the longest life, to console, to strengthen, to make conqueror in death! Beautiful copy of a perfect exemplar—may we follow thee as thou hast followed Christ, live near to him as thou hast lived in the meek piety of thy life—go to them as thou hast gone, in the calm confidence of thy triumphant death!

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* New-York American.

German Theology.—We lately gave a short account of Schleirmacher, the founder, or to use the geological phrase of the admirers of German theology, the "*transition point*" of the so called evangelical school of German divines, which puts him in the light of a Pantheist. In our present number the reader will find an extract from the same source, describing the same school or stratum in its present state of maturity. From this view (and the author, who writes from Germany, appears to be an intelligent, as well as serious and impartial observer) it would seem that the whole layer, after passing the transition point, is a sort of chalk or sandstone, imbedding a variety of *isms* in its crumbly substance. The hardest, most transparent, and most scintillating flint which has yet been discovered in this bed, is Tholuck, whose commentary on St. John has been lately translated into English by the Rev. A. Kaufman, a clergyman of our Church. This translation is made the subject of an illiberal review in the Christian Spectator (New Haven Quarterly) of June last. The reviewer, who seems to be offended with Mr. Kaufman for having joined the Episcopal Church, expends his spleen in several criticisms on the translator, most of which are captious and unjust. The reviewer, however, is inclined to do ample justice to Tholuck, whom he eulogizes as presenting a great contrast to the other German commentators with whom American students are acquainted. But the praise is *cum grano salis*, as may be seen by the following extract:—

"Why then do we qualify and limit our commendation of this writer [Tholuck?] Because we find him wanting in that strong, clear English good sense which characterizes such writers as Doddridge. We find in him a vein of mysticism, exceedingly likely to bewilder young men of an imaginative and dreamy temper; for example, he says that in Christ, 'that inward light which constitutes the living substratum of every human spirit, appeared impersonated among men.' (p. 70) We find him distinctly affirming that the doctrine of correspondences, as held by Swedenborg, and the allegorizing Cabalists, is right in principle. (pp. 357, 358) We find him even referring to the charltaanry of animal magnetism for an illustration of the mode in which 'the supernatural energies of Christ' operated in his miracles of healing. The want of sound instinctive good sense is a want which no wealth of learning, no splendor of genius, no attractiveness of piety can fully supply."

A noble comment, truly, on German theology! The pious and illustrious Tholuck, the great ornament of the *evangelic* school of which the Pantheistic Schleirmacher was the "transition point," in one of his unconscious German reveries, brings the Saviour of the world on a parallel with Mr. Greatrix and Mr Tractoration Perkins!

The great purpose for which the parochial clergy and the pious laity of our Church need a commentary, is to have a work at hand to which they may confidently refer for a sound exposition of difficult passages. They do not wish to compare conflicting theories, or examine the reveries of mystics or Swedenborgians, or any other particular class of Christians, but to obtain, in the shortest way, such views on the texts in hand as are consistent with the settled catholic principles of the Church. The work of comparing conflicting opinions is not one from which they would debar themselves, nor from which we we would debar them, but it is not the purpose for which, in the ordinary course of reading or studying the Scriptures, they consult a commentary. They expect to find in their commentator a pious, learned, and judicious friend and teacher, on whose opinions they may rely with a good degree of confidence. Now all we have to say against the German commentators is, that they are not fit to fill this niche in the library of a parochial clergyman or a pious layman. Professors of seminaries and others of literary leisure may study them with advantage, but the general adoption of them as standard commentators, for the purpose of occasional, confidential reference, would probably tend to betray the unguarded into inconsistencies, beget eccentricities of opinion, and impair the unity of catholic faith. This opinion, which all that we have seen has tended to confirm, is the head and front of our offence on the subject of German theology. More than one clergyman, who, in the outset of his ministry, has been at great expense to furnish his shelves with the German commentators, will confess the truth of our remarks, and acknowledge that the time and money given to them would have been better bestowed on the old English divines.

Church of England.—The article on our first page from the British Magazine will be thought worthy of perusal by those interested in the state of the Church and religion generally in Great Britain. Those who are anxious to know the measures of reform contemplated in the Establishment, will be pleased with the debates from the Barbadian on our last page. "The proposed reform," says the Barbadian, "contemplates the reduction of the incomes of the most opulent sees and the application of the surplus revenues to the poorer sees, in a scale proportioned to the duties of the diocesan; the almost entire abolition of pluralities, and the making of a better provision for the poor clergy. These measures, it will be seen, have the approbation of the Archbishop of Canterbury, who is known to be the zealous and unflinching friend of the Church, and will probably tend to strengthen the Establishment, and bring to it a great accession of respectability.

Christian Observer.—We beg to direct the attention of our readers to the advertisement of Richard & George S Wood, in reference to the republication of the Christian Observer. The merits of the work are placed in so strong a light by the prospectus and the appended recommendations, that it is needless for us to say aught in its favor. The enterprise has our best wishes, and we would bespeak in its behalf a favorable acceptance.

Acknowledgments.—We must beg the favor of those from whom we have received acknowledgments to allow them to be laid over for our next number, in order to make room for the several vestry resolutions. The insertion of the advertisement relative to the republication of the London Christian Observer was a business arrangement, made under circumstances which did not allow its postponement.

Bishop's Appointments.—Those who would see the Bishop's appointments must refer to the Churchman of last week. The omission of them this week was unavoidable.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 27th, from the following persons, viz.

Charles Stimpson, jun.—Postmaster, Philadelphia—John W. Dashall—John W. Houghton—Rev. E. E. Beardsley—E. F. Crissey—L. L. Morse—Mr. Homans, *with remit*—A. T. Irving—David Griffith, *with remit.*—Rev. Wm. Shelton—Rev. H Stanley, 2—A. E. Miller, *with remit.*—S. F. Tomb, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. B Hutchins, *with remit.*—Rev. G. H. Norton—Rev. E. W. Peet—Donohue & Tappan, 2—Reuben T. Thorn, *with remit.*—Thomas Latimer—Belknap & Hamersley—Rev. Chas. Burroughs, *with remit.*

THE CHRISTIAN OBSERVER,

CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH.

Published (in London) Monthly.

Plan of the Work.—I. Religious communications; II. Miscellanies; III. Reviews of books relating to religion or morals; IV. Literary and philosophical intelligence; V. Select list of new publications; VI. Religious intelligence; VII. View of Public Affairs; VIII. Obituary.

To be republished monthly, by Richard & George S. Wood, No. 261 Pearl-street, New-York.

In proposing to revive the republication of a work of such excellence, and which has been so long established, and so well known to the Christian public, to enlarge upon its merits would seem like calling in question their judgment; and to many of them little more need be said, than that it is to be republished. But, though so well known generally, there are, doubtless, some who have not had the privilege of becoming acquainted with it, to whom it may be proper to state some of its claims to their consideration and patronage.

It was commenced in London, in 1802, and its projectors' professed object was "to excite and cherish the affections of charity, piety, and fervent devotion, and to direct their fellow Christians in the paths of truth and righteousness; to expose to deserved contempt and abhorrence the true features of libertinism and impiety; to oppose the progress of lawless opinions, and the dissemination of doctrines and tenets which are hostile to piety, order, and general happiness, and subversive of all morality;" though devoted to the interests of the Episcopal Church, "to avoid whatever might tend to lessen that Christian love which ought to unite the members of Christ of every denomination," and "so to combine information upon general subjects with religious instruction, as to furnish such an interesting view of religion, literature, and politics, free from the contamination of false principles, as a clergyman may without scruple recommend to his parishioners, and a Christian safely introduce into his family."

In accordance with these principles, which render its republication peculiarly appropriate at the present time, it is believed it is still conducted, and with a degree of talent and zeal that has procured for it a celebrity rarely attained by any literary journal. Catholic in sentiment and evangelical in spirit, even controversy, when admitted into its columns, is managed with a view to persuade and conciliate, rather than to excite sectarian animosity. Thus it commends itself to every lover of Scriptural truth, whatever may be his creed; and perhaps few works could be found that would be more unexceptionable visitors to the firesides of the pious, or more profitable additions to the libraries of the clergy of every denomination.

For the correctness of these opinions, reference is made to some of the recommendations of it given when its republication was commenced in this country, some years since, of which it is believed still to be worthy, and to the more recent testimonials in its favor here subjoined from members of various religious persuasions.

The price, it will be perceived, is higher than that at which it has been heretofore published, and it is but proper to give the reasons for this. The publication of periodical works is generally attended with much trouble, vexation, and loss; and the repeated discontinuance of this one has too clearly proved that the price, which was predicated upon the expectation of an extensive circulation, was insufficient to remunerate the undertakers; on the contrary, in the last instance, their receipts did not even cover costs. As it is now proposed to reprint it in the same form as the London copy, instead of condensing it, as was then done, the expense of printing will be still greater. Besides, a large circulation is not expected; nor, indeed, is a list of subscribers such as is obtained for works of a more popular character even desired. The publishers wish rather for the patronage of those who, rightly appreciating its character, and sensible of the loss the community has sustained by its discontinuance, are willing to afford it a patronage that will ensure its permanent republication; and so far from being dismayed by its former failures, they think there are enough such to justify them in the belief, that it can and will be sustained. To them they now appeal, and hope that they will not only contribute their own support to the undertaking, but that they will also bespeak for it the support of their friends. If they wish that this (probably the last) attempt should not also fail, it is absolutely necessary that they should consent to support it at a price that will ensure its permanence; and while so many works of an inferior character receive so liberal a support, it would reflect greatly upon the taste and feeling of the community, should the appeal in behalf of this be vain.

RECOMMENDATIONS.

The following short extracts are from the recommendatory letters given to the former republishers of this work. They might have been greatly increased in number, but are considered sufficient to show the high estimation in which it was then held.

"The Christian Observer enjoys high reputation for the talent with which it has been conducted, and for its uniform exhibition and defence of the distinguishing doctrines of the Gospel."—Rt. Rev. Bishop Hobart, D. D., of New-York.

"I have taken this work from its commencement, and throughout the whole of its continuance have considered it as the best periodical publication within my knowledge. The spirit which reigns in this work is, I think, singularly happy. Catholicism and zeal are perhaps nowhere more successfully united. The piety of the Gospel is here strongly as well as amiably displayed; and even controversy is carried on without tarnishing the Christian character. The republication of this work is a public benefit."—Rev. Timothy Dwight, D. D., President of Yale College.

"Having been a subscriber to the American edition from its commencement, and possessed myself of all the antecedent volumes, I regretted exceedingly its discontinuance; for I am acquainted with no work of that description, either in England or in this country, on which I set a greater value; and certainly have not an equal number of volumes of human production in my library that I value so much. Its merits I need not detail. I will only add, that its original objects appear to me to have been kept steadily in view by its successive editors, and prosecuted with uncommon ability, zeal, and discretion."—Rev. James Milnor, D. D., Rector of St. George's Church, New-York.

"I agree with the foregoing able judges in very heartily recommending the Christian Observer of London to the Christian public, as a work of extraordinary merit."—Rev. W. C. Brownlee, D. D., Reformed Dutch Church, New-York.

"I have read the Christian Observer for more than twenty years, as it has been published, and am free to say, that I know of no religious publication of equal importance to the Christian public. In doctrinal sentiment it is moderate; in style it is simple, chaste, and pure; and in scope it is extensive. I would rejoice to see it in the hands of Christians of every class and denomination. Its merits are such as to need no recommendation from me."—Rev. T. McAuley, D. D., Rutger's-street (Presbyterian) Church, New-York.

"I own the Christian Observer, and hold it in higher estimation than any other periodical work. In my judgment, there is no other work where religion is exhibited more truly in its real character."—Seth P. Staples, Esq., Counsellor at Law, New-York.

"I have read the Christian Observer from the beginning, and have always esteemed it the ablest and best periodical that I am acquainted with. I have not discovered any falling off thus far, in point of talents or sentiment; the late numbers being, as far as I can judge, equal to those of its earlier years."—Theodore Dwight, Esq., late Editor of the New-York Daily Advertiser.

"The work, taken in the gross, exhibits such a union of talent, candor, catholicism, orthodoxy, and piety, as I have not elsewhere seen in a miscellany. It is interesting, instructive, and impressive, in so high a degree that it would seem difficult for any one to read it attentively without becoming wiser and better."—Rev. Ashbel Green, D. D, President of New Jersey College, Princeton.

Its republication was also recommended by Rt. Rev. Bishop White, D. D, of Pennsylvania; Rt. Rev. Bishop Griswold, D. D., of the Eastern Diocese; Rt. Rev. Bishop Moore, D. D., of Virginia; Hon. John Jay, D. D., President of the American Bible Society; Rev. Leonard Woods, D. D., Rev. Moses Stuart, Rev. Eben. Porter, D. D., Professors in the Theological Seminary, Andover; Rev. Samuel Miller, D. D., Rev. Archibald Alexander, D. D., Professors in the Theological Seminary, Princeton; Rev. Edward D. Griffin, D. D., President of William's College; Rev. Samuel Worcester, D. D., Corresponding Secretary of A. B. C. F. M.; Rev. Joshua Huntington, D. D., Old South Church, Boston; Rev. Jedediah Morse, D. D., Congregational Church, Charlestown, Mass.; Rev. Daniel Sharp, D. D., Third Baptist Church, Boston; Rev. Thomas De Witt, D. D., Reformed Dutch Church, New-York; Rev. John Knox, D. D., Reformed Dutch Church, New-York; Rev. W. D. Snodgrass, D. D., Murray-street Presbyterian Church, New-York; Rev. Charles P. McIlvaine, D. D., now Bishop of Ohio; Rev. Geo. Upfold, D. D, St. Thomas' Church, New-York; Rev. J. M. Mathews, D. D, South Dutch Church, do.; Rev. J. F. Schroeder, Trinity, Church, do.; Rev. Manton Eastburn, D. D., Ascension Church do; Rev. Thomas Lyell, D. D., Christ Church, do.; Rev. Samuel H. Cox, D. D., Laight-street Presbyterian Church, do.; Rev Archibald Maclay, D. D, Mulberry-street Baptist Church, do.; Rev. Charles G Sommers, D. D., South Baptist Church, do; Rev. Absalom Peters, D. D., Cor. Sec. A. H. M. S., &c., &c.

How well it now deserves the foregoing encomiums may be judged by the following recommendations:—

"Although some of the views which characterize the pages of the Christian Observer are, in my opinion, defective; yet believing it to be, upon the whole, a faithful and useful expounder of Christian faith and duty, and to be well calculated to remove prejudices against the doctrines and worship of the Church of England, I cheerfully express the hope, that the republication in this country of a periodical so long established and ably conducted, will be liberally sustained.

Benjamin T. Onderdonk,
Bishop of the Prot. Episc. Church in the State of New-York.
New-York, June 29, 1836."

Believing the Christian Observer to be still conducted with an ability and a devotion to its professed objects, that entitle it to the high character which it has heretofore sustained, we cordially approve of its republication, and recommend it to public patronage.

Rt. Rev. Bishop Griswold, D. D., of the Eastern Diocese; Rev. Leonard Woods, D. D., Professor in the Theological Seminary, Andover; Rev. Samuel Miller, D. D, Professor in the Theological Seminary, Princeton; Rev. Edward D. Griffin, D. D., President of Williams College; Rev. Manton Eastburn, D. D., Ascension Church, New-York; Rev. Thomas Lyell, D. D., Christ Church, do.; Rev. J. F. Schroeder, Trinity Church, do.; Rev. John Knox, D. D, Reformed Dutch Church, New-York; Rev. Thomas McAuley, D. D.; Rev Edwin F. Hatfield, Seventh Presbyterian Church, New-York; Rev. Thomas De Witt, D. D., do.; Rev. Charles G. Sommers, D. D., South Baptist Church, New-York; Rev. Archibald Maclay, D. D., Mulberry-street Baptist Church, New-York.

New York, June 28th, 1836.

CONDITIONS.

1. It will be printed on good paper, and to correspond in the size of the page and type with the London edition.

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From the Episcopal Recorder.

COWPER.

The character and writings of Cowper are so deeply interesting to all who combine a taste for literature with a love for religion, that the events of his life have been sought out with peculiar avidity. Some of them have been veiled in a mystery, which has not at all tended to diminish the anxiety for increased information.

In the Life of Cowper by Grimshawe,* (the biographer of Legh Richmond,) many circumstances are detailed which have hitherto been concealed from the public eye. Some of these it will be interesting to our readers to learn, and as the work has not been republished in this country, extracts on these points will not be unacceptable. We shall also recur, in the course of our remarks, to other sources of information.

It is well known to all who are acquainted with Cowper's history, that *religion* was not the cause of the singular and melancholy monomania which involved in gloom so many of his best years. The disease exhibited itself in its worst form before the poet's thoughts were seriously directed to religion. When they were, the darkness of his mind gave way to light and peace of many years' duration, and imparted to him the only happiness which in this world he ever experienced. At length his constitutional malady inflicted another wound, which not even spiritual influences were permitted to heal, although they doubtless contributed much to alleviate its anguish.

The morbid temperament of Cowper's mind was excited in no small degree by two events; one of which was the death of his early friend, Sir William Russell; the other, of which the particulars have hitherto been known but to a few individuals, (and to which Mr. Hayley only alludes in general terms,) was the mutual but disappointed attachment between himself and his cousin, Miss Theodora Cowper. To these events he alludes in the following lines, addressed, as is now made known, to Miss Cowper:—

"Doom'd, as I am, in solitude to waste
The present moments, and regret the past;
Deprived of every joy I valued most—
My friend torn from me and my mistress lost:
Call not this gloom I wear, this anxious mien,
The dull effect of humor, or of spleen:
Still, still I mourn, with each returning day,
Him, snatch'd by fate, in early youth, away,
And her, through tedious years of doubt and pain,
Fix'd in her choice, and faithful, but in vain.
See me, ere yet my destined course half done,
Cast forth a wanderer on a wild unknown!
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost!
Nor ask, why clouds of sorrow shade my brow,
And ready tears wait only leave to flow:
Why all that soothes a heart, from anguish free,
All that delights the happy—palls with me."

The name of Miss Cowper was never uttered by her unhappy relative after their separation, and never mentioned in his presence. The subject was understood by his friends to be a prohibited one, and there can be no doubt that it was passed over by Mr. Hayley in compliance with the express wishes of Miss Cowper's family. The lines which we have quoted are said by him to be addressed "to a female relative," to whose memory he was indebted for the knowledge of them, the letter which contained them having been destroyed. The death of Miss Cowper, in 1824, at an advanced age, has removed the veil of secrecy from the events in which she was interested.

It now appears that the reciprocal attachment of the parties was disappointed by the father of the lady, the uncle of Cowper. He objected to their union, first on account of their near relationship, and secondly, the insufficiency of Cowper's fortune. His subsequent derangement put an end to all his hopes of change in this determination. Both parties remained single through life.

The occasion which first brought out into full excitement the latent and gloomy tendencies of Cowper's mind is well known. Proposed as the candidate for a situation which required him to appear before the House of Lords, his morbidly sensitive feelings induced him to shun the scrutiny, even by a resort to suicide. Being providentially disappointed in his attempts, the reaction of his mind produced derangement. On his restoration, the Bible attracted his attention, and was the means of dispersing his gloom. After some desponding reflections upon its truths, he read Rom. iii. 25, "Whom God hath set forth to be a propitiation, through faith in his blood," &c.

"Immediately," he says in the brief memoir of his early years, written by himself, "I received strength to believe it, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon sealed in his blood, and all the fulness and completeness of his justification. In a moment I believed and received the Gospel. . . My eyes filled with tears, and my voice choked with transport, I could only look up to heaven in silent fear, overwhelmed with love and wonder. . . . I lost no opportunity of repairing to a throne of grace; but flew to it with an earnestness irresistible and never to be satisfied. Could I help it? Could I do otherwise than love and rejoice in my reconciled Father in Christ Jesus? The Lord had enlarged my heart, and I ran in the way of his commandments. For many succeeding weeks tears were ready to flow, if I did but speak of the Gospel, or mention the name of Jesus. To rejoice, day and night, was all my employment. Too happy to sleep much, I thought it was but lost time that was spent in slumber. O that the ardor of my first love had continued! but I have known many a lifeless and unhallowed hour since; long intervals of darkness, interrupted by short returns of joy and peace in believing."

The state of mind which he here describes continued from the year 1765 to 1773, during the greater part of which time he lived in intimate and happy intercourse with the Rev. John Newton, at Olney. In 1773, his second attack of derangement commenced, and for five years he remained in a state of unalleviated gloom and depression. During the five succeeding years he experienced some relief, but it was not until after this period that his mind recovered its energy. Nor did he then obtain deliverance from the sad delusion which had taken root in the long period of darkness. He still continued to entertain the strange belief, that at a particular moment his life, which had been given as a loan, was recalled, and for his disobedience in not restoring it, he was doomed to the everlasting displeasure of God. With this dreadful delusion on his mind, but with a perfect submission to the will of God, he wrote the poems which are destined to remain while our language shall endure, as a part of its purest and brightest ornaments. His delusion was, therefore, of the character of monomania, though the term does not appear to be strictly applicable during the first part of his attack. "The extent of Cowper's delusions of mind," it is remarked in the Christian Observer, "was probably greater than his best friends were aware. It comes out incidentally in one of his letters to Mr. Newton, that for thirteen years he had not believed the Mr. Newton, then so called, to be his old friend, but an impostor."

Mr. Cecil, in his Memoirs of Newton, gives some interesting information relative to Cowper's state of mind and habits at Olney, and remarks with much judgment upon the causes of his subsequent derangement. As there are doubtless many of our readers who are not acquainted with this work of Mr. Cecil, we quote from it the following passage:—

"Mr. N. told me, that from Mr. Cowper's first coming to Olney, it was observed he had studied his Bible with such advantage, and was so well acquainted with its design, that not only his troubles were removed, but that to the end of his life he never had clearer views of the peculiar doctrines of the Gospel than when he first became an attendant upon them; that (short intervals excepted) Mr. Cowper enjoyed a course of peace for several successive years; that, during this period, the inseparable attendants of a lively faith appeared, by Mr. Cowper's exerting himself to the utmost of his power in every benevolent service he could render to his poor neighbors; and that Mr. Newton used to consider him as a sort of curate, from his constant attendance upon the sick and afflicted, in that large and necessitous parish.

"But the malady which seemed to be subdued by the strong consolations of the Gospel was still latent; and only required some occasion of irritation to break out again, and overwhelm the patient. Any object of constant attention that shall occupy a mind previously disordered, whether fear, or love, or science, or religion, will not be so much the cause of the disease, as the accidental occasion of exciting it. Cowper's letters will show us how much his mind was occupied at one time by the truths of the Bible, and at another time by the fictions of Homer; but his melancholy was originally a constitutional disease, a physical disorder, which indeed could be affected either by the Bible or by Homer, but was utterly distinct in its nature from the mere matter of either. And here I cannot but mark this necessary distinction, having often been witness to cases where religion has been assigned as the proper cause of insanity, when it has been only an accidental occasion in the case of one already affected. Thus Cowper's malady, like a strong current, breaking down the banks which had hitherto sustained the pressure and obliquity of its course, prevailed against the supports he had received, and precipitated him again into his former distress."

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[*] Mr. Grimshawe's publication embraces the life and poetical works of Cowper, with the exception of his translation of Homer. It is in eight 12mo. volumes, of which the memoir occupies five. This includes nearly all of Hayley's, together with the private correspondence of Cowper, published by Dr. Johnson, and important additions from other sources. Southey has also published a memoir of Cowper, but he has been debarred from the use of the "private correspondence" by the copyright, and cannot be competent to set forth the religious experience of the poet, with discrimination and impartiality. In all other respects his qualifications are undoubted.

From the Connecticut Observer.

PRINCIPLE AND FEELING.

Let us suppose that one evening Feeling and Principle were walking in the road upon the outskirts of a country town. They had been to attend an evening service in a school-house, half a mile from their homes. It was a cold winter evening; and as they passed by the door of a small cabin, with boarded windows and broken roof, they saw a child sitting at the door, weeping and sobbing bitterly.

Feeling looked anxious and concerned.

"What is the matter, my little fellow?" said Principle, with a pleasant countenance.

The boy sobbed on.

"What a house," said Feeling, "for human beings to live in! But I do not think any thing serious is the matter. Let us go on."

"What is the matter, my boy?" said Principle again, kindly. "Can you not tell us what is the matter?"

"My father is sick," said the boy, "and I don't know what is the matter with him."

"Hark," said Feeling.

They listened, and heard the sounds of moaning and muttering within the house.

"Let us go on," said Feeling, pulling upon Principle's arm, "and we will send some body to see what is the matter."

"We had better go and see ourselves," said Principle to her companion.

Feeling shrunk back from the proposal, and Principle herself, with timidity, paused a moment from an undefined sense of danger.

"There can be no real danger," thought she; "besides, if there is, my Saviour exposed himself to danger in doing good. Why should not I? Saviour," she whispered, "aid and guide me."

"Where is your mother, my boy?" said she.

"She is in there," said the boy, "trying to take care of him."

"Oh come," said Feeling, "let us go. Here, my boy, here is some money for you to carry to your mother." Saying this, she tossed down some change by his side. The boy was wiping his eyes, and did not notice it.

He looked up anxiously into Principle's face, and said, "I wish you would go and see my mother."

Principle advanced toward the door, and Feeling, afraid to stay out or go home alone, followed.

They walked in. Lying upon a bed of straw, and covered with miserable and tattered blankets, was a sick man, moaning and muttering, and snatching at the bed-clothes with his fingers. He was evidently not sane.

His wife was sitting on the end of a bench by the chimney corner, with her elbows on her knees, and her face upon her hands. As her visiters entered, she looked up to them, the very picture of wretchedness and despair. Principle was glad, but Feeling was sorry they had come.

Feeling began to talk to some small children, who were shivering over the embers upon the hearth, and Principle accosted the mother. They both learned soon the true state of the case. It was a case of common misery, resulting from the common cause. Feeling was overwhelmed with painful emotion at witnessing such sufferings. Principle began to think what could be done to relieve it, and to prevent its return.

"Let us give her some money to send and buy some wood and some bread," whispered Feeling, "and go away; I cannot bear to stay."

"She wants kind words and sympathy more than food and fuel for her present relief," said Principle, "let us sit with her a little while."

The poor sufferer was cheered and encouraged by their presence. A little hope broke in. Her strength revived under the influence of a cordial more powerful than any medicated beverage; and when, after half an hour, they went away promising future relief, the spirits and strength of the wretched wife and mother had been a little restored. She had smoothed her husband's wretched couch, and quieted her crying children, and shut her doors, and was preparing to enjoy the relief when it should come. In a word, she had been revived from the stupor of despair. As they walked away, Feeling said it was a most heart-rending scene, and that she should not forget it as long as she lived. Principle said nothing, but guided their way to a house where they found one whom they could employ to carry food and fuel to the cabin, and take care of the sick man, while the wife and her children should sleep. They then returned home. Feeling retired to rest, shuddering lest the terrible scene should haunt her in her dreams, and saying that she would not witness such a scene again for all the world. Principle kneeled down at her bedside with a mind at peace. She commended the sufferers to God's care, and prayed that her Saviour would give her *every day* some such work to do for him.

Such, in a very simple case, is the difference between Feeling and Principle. The one obeys God; the other obeys her own impulses, and relieves misery because she cannot bear to see it.—*The Way to do Good.*

(From the twenty-fourth report of the Calcutta Bible Society.)

KURNAUL.

The Committee have received an excellent report from Anund Musseeh. The Rev. Mr. Parish, in forwarding it, observes, "This report is very interesting. One or two parts in it, I think, will be pleasing to the Committee of the Bible Society; as they will go to prove that the object of the Society is not lost sight of by us at this distant station.

"During the past year I have availed myself of several opportunities in distributing portions of the sacred volume to persons of different casts, who have expressly applied to me for, as they term it, "a book." Sipahees, in particular, have come to me, and requested such a present; but not having the sort they want, which are, in general, English spelling books, I could not give them "the book" they now so earnestly seek for. I have however offered them the books of Scripture in their own language: they have been accepted with pleasure, and on their acceptance of them have charged them to read them carefully and treasure them up. But as you will perceive by his report, Anund has done more in promoting the Society's object, than I could possibly do. My excellent coadjutor's report contains chiefly an account of occurrences in October last, when he marched with me on my official visit to Loodhianah, and of long discussions on religious topics with natives of consequence, at the several places, villages and towns, at which we halted. I flatter myself that it will be listened to with pleasure by the Committees of our Bible Society and Church Missionary Society in your neighborhood. Anund, as a preacher is, I think, peculiarly gifted, being expert in all customs and questions which are among his countrymen, the Hindoos; and being also, as I verily believe, zealously affected always in good things, he is able to grapple with his antagonists. They go away from him, unable to confute him. Our Lord's promise of gracious assistance to his disciples, when forewarning them of the distresses and perplexities they would be involved in, previous to the destruction of the Holy City, "settle it therefore in your heart, not to meditate before what ye shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist," seems, in a degree, to be vouchsafed to my faithful friend. He really loves reading, preaching, and exhorting: here he succeeds better than in schooling. His mind is argumentative, but he keeps steadily on scriptural ground. It is tame work for him to be engaged in instilling first rudiments and elements."

DEFERRED MATTER.

From the Barbadian.

Ecclesiastical Commission.—Viscount Melbourne said he had it in command from his majesty to lay on their lordships' table the second report of the commissioners appointed to consider the state of the Established Church of England and Wales, with reference to its claims, its duties, and its revenues. In performing that duty, he felt that it was necessary to state to their lordships, that the report had been unanimously agreed to; that it bore the signatures of all those who were named on this commission; and that on the subjects which it necessarily embraced, very little discrepancy of opinion prevailed. Their lordships were aware that this was the second report. The first report emanated from a commission that had been appointed under the preceding administration. Almost all the recommendations contained in that report were adopted in the present. The subject had been divided into the three branches of territory, revenue, and patronage. Ecclesiastical patronage was a question of great nicety and difficulty, which the Commissioners had expressly reserved for another occasion. With respect to the first branch, territory, the last report had recommended a new arrangement of the dioceses of England and Wales, to remedy, without making too great and sweeping an alteration, the inequality which at present existed; and the Commissioners now proposed a new division of the country, which appeared to them calculated to remove that inequality. At present there existed, in some instances, an extent of ground which imposed duties that it was impossible for human nature to perform, while in others, the duty, being restricted within a much smaller and narrower circuit, was comparatively trifling. In the recommendation of the former report on this part of the subject the present report almost entirely concurred, and in fact made but one material alteration. In the former report, the union of the Dioceses of Bristol and Llandaff was recommended; but the objections against that course were so strong, that the Commissioners now proposed an alteration in this respect—namely, that the city and suburbs of Bristol should be united to the see of Bath and Wells, and the remaining part of the see of Bristol should be transferred to that of Gloucester. This arrangement would make a considerable difference in the duties of the two sees, which it was not necessary particularly to specify. It was also recommended that, as soon as possible, the Diocese of Sodor and Man should be united to that of Carlisle. He next came to the subject of revenue; and the principle on which the report proceeded was to recommend such a reduction from the income of the larger and more opulent sees as would produce a fund for the purpose of increasing the income of those sees that were smaller and less amply provided for. A perfect equality, in this respect, was not contemplated. Such an equality would, in his opinion, be inconsistent with the best interests of the Church, with the form of government under which they lived, and with the state of society in which they were placed. But to do away with the gross inequality which now existed, it was recommended that no income should remain that was fairly liable to the imputation of being overgrown and enormous, on the one hand, or on the other, that could be charged as being narrow or penurious. The present estimated annual value of the see of Canterbury was seventeen thousand pounds, which it was proposed to reduce to fifteen thousand pounds; London, twelve thousand two hundred pounds, to be reduced to ten thousand pounds; Durham, seventeen thousand eight hundred pounds, to be reduced to eight thousand pounds; Winchester, ten thousand seven hundred pounds, to be reduced to seven thousand pounds; Ely, eleven thousand pounds, to be reduced to five thousand five hundred pounds; Worcester, six thousand five hundred pounds, to be reduced to five thousand pounds. The revenue of the Bishop of St. Asaph was five thousand two hundred pounds, and the revenue of the Bishop of Bangor three thousand eight hundred pounds; these two bishoprics being united, the total annual income would be reduced to five thousand two hundred pounds. His lordship then proceeded to say, these reductions would produce a fund of twenty-eight thousand five hundred pounds a year, to which if they added the revenue of the Diocese of Bristol, two thousand three hundred pounds, the total sum would be thirty thousand eight hundred pounds, to be divided among thirteen bishops; and the two new sees which the former report recommended to be instituted, giving an income that would vary from four thousand to five thousand pounds per annum, according to the circumstances of the case. With respect to the bishoprics of Bath and Wells, Norwich and Salisbury, it was not proposed to make any alteration. It would be seen that the greatest reduction would be effected with respect to Durham. The reason of this was, because the Committee recommended that the temporal, civil, and secular duties of the Bishop should be separated from those of an ecclesiastical nature. With the cessation of those civil and secular duties there necessarily ceased a very considerable expense—the expense, for instance, which attended the reception of the judges, and several others of a similar nature. The Bishop would be relieved from the necessity of supporting the castle of Durham. It was proposed that he should reside at Bishop Auckland, and that the castle should be devoted to the uses of the University of Durham. The same course would be pursued with respect to the Archbishopric of York, and the Bishopric of Ely. In these cases, the secular and religious functions would be separated as soon as the arrangement could be carried into effect. Such were the chief points in the report with respect to the revenues of the episcopal sees. The next important subject to which the attention of the Commissioners was directed, was the present state of the collegiate and cathedral churches in England and Wales. Looking to the property which those great institutions possessed, it was natural for the Commissioners to advert to the extremely reduced state of a great number of the benefices in this country. They could not avoid noticing the great disproportion of the emoluments derived from many of them, as compared with the duties which the incumbents were called on to perform. The Commissioners were of opinion that, "in order to give full efficiency to the Established Church, two objects should be kept in view, namely, to improve those benefices, the population of which was very great, and the compensation to the incumbent not sufficient; and next, the adopting proper steps to add to the number of the clergy, and thus to provide for the religious instruction of an increased and rapidly increasing population." They followed up this observation by a statement showing the situation of the different benefices, their great poverty, the increase of the population, and the extreme labor that was imposed on the clergyman. The report went on to state, that these collegiate churches were divided into two classes, the old and the new. The old were those instituted before the time of Henry VIII.; the new, those that were founded after the Reformation. In the old there were minor canons who were not resident, and whose only duty was occasionally to preach a visitation sermon. Where those who held these preferments were not resident, it was recommended to suppress them altogether, of course, upon the determination of present interests; and it was proposed, that the funds thus acquired by their abolition should be applied to the improvement of poor benefices. This plan was to be pursued in all cases, except where the situation was of very small value. There it might be retained as conferring a title of dignity, and as a means of rewarding distinguished merit and services in the Church. With respect to the whole of these churches, both old and new, it was recommended, that hereafter there should be appointed for the service of each cathedral one dean and four canons: one of the latter to be attached to the archdeaconry of the diocese, for the purpose of giving assistance to those officers whose duties were most necessary, most useful, and most extensive, but who had hitherto been left with very inadequate remuneration. The Commissioners also recommended, "that each of the chapters in the new churches should be composed of a dean and four canons, which was the number at present existing in the cathedral of York;" and it was further proposed, "that until the existing chapters were reduced below that number, no new election should take place." It was further recommended, "that the term of residence for the dean should be nine months in the year, and of each canon three months in the year." He would next call their lordships' attention to the subject of sinecures in the Church; and, in his opinion, if it were proper to remove sinecures in the state, it was far more important to suppress them with reference to the Church. The Commissioners stated it as their opinion, that such sinecures might properly be connected with a parochial charge. It was impossible, however, to lay down any specific rule on this subject. Every case must be dealt with according to its local circumstances. Their lordships were aware of the course taken by the late administration with respect to a prebendal stall of Westminster; it has been annexed to the parish church of St. Margaret. There was now a similar vacancy, and the same course would be taken with respect to it. It was intended to annex it to a parish in a part of the city in which they were then placed. He could state, that he had received the directions of his majesty to apply it in this way; and he was sure that his majesty was as anxious as any man to carry into effect a salutary, safe, and useful reform of the Church. There was another recommendation of considerable importance. It was desirable that those situations should be bestowed only on those whose qualifications were proved by a certain period of service. It was therefore recommended that no person should receive the appointment of dean or canon who had not been six complete years in priests' orders. With respect to many establishments in this country, various exceptions from the general rule which he had laid down had been made. As to minor canonships, it was proposed, that no more should be retained than was absolutely necessary, and that those holding them should, in future, be paid by a regular stipend. All sinecure livings in ecclesiastical corporations were to be suppressed, and the funds arising from them were to be applied to the payment of those who had the cure of souls. Of course these funds would not be immediately available, as present interests were to be considered. But, finally, it was calculated that from these different sources an annual sum of one hundred and thirty thousand pounds would be obtained, which, though not adequate to the great object they had in view, would afford no inconsiderable means toward effecting that purpose. These were the great points as regarded collegiate churches. The next subject was one that had frequently been brought before the house—he adverted to non-residence and pluralities. The Commissioners stated, "that the poverty of many of the benefices prevented them from calling for the immediate suppression of all pluralities, but means should be taken to diminish them as much as possible; and for that purpose they recommended the principle, that benefices and pluralities should in future be regulated with reference to distance and value." They were of opinion that no benefices should be held together that were at the distance of more than ten miles from each other; and with respect to value, they thought that no benefice, the income of which amounted to more than five hundred pounds, should be held in plurality with any other benefice, except in cases where the very trifling value of a neighboring benefice might render it expedient that they should be united. By adopting this plan, he conceived that the number of pluralities would be greatly reduced, and that much good would be effected. With respect to nonresidence, it was not intended to depart from the law as it at present stood, but hereafter it was proposed to make further provision for a strict enforcement of residence. The bill had been prepared for carrying into effect these different objects, and it would be speedily submitted to their lordships for their consideration. He had now stated the principal recommendations contained in the report, and in laying it on their lordships' table, he begged leave to declare his entire concurrence in the whole of them. They were at once temperate and efficacious—reforming and conservative. They were calculated to preserve the character and efficiency of the clergy, while at the same time they would remove any stumbling-blocks which might have rendered the Church the object of attack. He therefore recommended those suggestions to their lordships, as being eminently calculated to increase the efficiency of the Church for those holy purposes for which it had been established.

The Archbishop of Canterbury expressed his great satisfaction at the subject having been introduced by his majesty's ministers, because it was entirely impossible that such a measure as that which was contemplated could be carried through the house without the full approbation and hearty support of his majesty's government. He had long been aware of the necessity which existed for taking some strong and vigorous measures for the abuses that had crept into the Church, and for the removal of anomalies that had existed for a long period of years. Being fully convinced, however, that nothing could be done without the concurrence of government, he had consulted with the noble Duke (Wellington) who was then at the head of the administration, as to what was best to be done. That noble Duke entirely concurred in his view of the subject, and agreed with him as to the necessity of taking proper measures for the removal of abuses. In consequence of that declaration on the part of the noble Duke, and after much consultation with his right reverend brethren the bishops, a commission was issued at the time the noble Duke was minister. The noble Duke's successor (Earl Grey) soon after became his majesty's premier. He applied to his lordship with the same view, and the same result followed. It was agreed, that measures should be taken for the reform of abuses in the Church; and for that purpose, he had several confidential communications with his lordship, who told him that he was anxious to carry into effect the general view which he (the Archbishop of Canterbury) took of the subject. The consequence was the issuing of a second commission. When Sir Robert Peel retired from office, the functions of the Commissioners were suspended for a while; but the moment the noble Viscount came into office, he stated that the business should be no longer delayed, and that he was ready and anxious to proceed with it. The noble Viscount declared that it was his desire that the commission should proceed on the same views and principles as those on which it had been originally framed, with the concurrence of the ministers of that day. They had so proceeded, and in the course of their labors had received great assistance from his majesty's ministers. He must say, that the noble Viscount and his majesty's ministers in general had lent the Commissioners every assistance in their power, or which the Commissioners could require. He freely confessed, in justice to himself, that had he not believed this commission to be founded on conservative principles, he never would have been a member of it. When he said conservative principles, he meant that the Established Church should be preserved in all its integrity; and certainly he should not be doing his duty in his episcopal capacity if he could for a moment give his assent to any measure that appeared to have a different tendency. He believed that a smaller number of bishoprics than at present existed would not be sufficient to discharge the episcopal functions of the Established Church. There were various reasons which induced him to undertake the responsible duties attached to this commission, one of which was, because he heard several persons, for whom he entertained a high respect, express an opinion opposed to the holding of livings *in commendam* by the prelates who filled the smaller sees. That the income of those bishops should be increased was, he conceived, just and proper; and he saw that there existed no other means (if *commendams* were set aside) for effecting an increase of the income of the smaller bishoprics, except those proposed in the report; for he feared they could not obtain any augmentation from the public. An appeal to them was out of the question, and there only remained the plan of taking from the larger sees some portion of these revenues, which in latter times had greatly increased, and thus adding to the smaller ones. With respect to the maintenance of the cathedral establishments—the deans and chapters—he was of opinion that they ought to be continued. These appointments were exceedingly useful to the Church, as affording the means of rewarding clergymen of distinguished merit. They might, he conceived, be retained, and still a very considerable surplus be forthcoming, which could be applied to the use of parishes in the metropolis, and in the northern and midland counties, where the population had greatly increased, but where, from the want of sufficient spiritual assistance, the Church of England had dwindled into a mere shadow. He felt quite certain that no one would say that such a surplus could be better applied, than in filling up the great want which was felt in such parishes. As to that species of preferment, sinecure livings, he conceived that they ought to be got rid of. It seemed to him, that the very name of sinecure carried condemnation with it. As to the equalisation of bishoprics, that question had never come under the consideration of the Commissioners. It was one of those wild projects that would have been immediately scouted by them. Upon the subject of residence, there was very little difference of opinion. The principle of the Church ought to be that a clergyman should reside on his benefice. It would, however, be perfectly impossible to carry the principle in the present state of the Church; but they ought to come as nearly as they could to the principle of having a resident clergyman wherever there was a sufficient congregation of the Church of England. The general feeling against pluralities was so strong that he conceived some restrictions to be necessary; and, in a bill which he had introduced some time ago, he proposed that two livings should not be held by the same person if they were thirty miles asunder. That bill was not successful, and the Commissioners had agreed to limit the holding of livings to a more confined distance. He now wished to say a few words upon the objects which the Commissioners had in view when they made their report. He believed their great desire to be, to encourage and facilitate the growth and increase of pure religion throughout the country. For himself, he entirely disclaimed any other motive than a sincere anxiety for the good of the Church. Neither he nor his fellow-commissioners were actuated by any desire for popularity. They had looked to no temporary expediency—they had not thought to fix wavering friends. He trusted that what had been done would conciliate the friends of the Established Church. He had no hope that it would satisfy the enemies of the Establishment, who he really believed were implacable. It was his full persuasion, however, that if the recommendations of the Commissioners were carried into execution, they would prove in the end most beneficial to the Church; and he was willing to sacrifice much, in order to increase its strength and efficiency. A great deal, he hoped, had already been done toward effecting that object, and satisfying reasonable and considerate minds. With respect to security, it was vain to talk of security in these times; but still he felt, that if these recommendations were zealously followed up, the Church would be placed in a condition that would enable it to resist the attacks of its enemies. The clergy would hereafter be enabled to proceed in their vocations without being annoyed by those anxieties which had, he might almost say, of late interfered with the discharge of their duties, but which undoubtedly had greatly disturbed their minds. There were some other subjects which, though not embraced in this report, yet required immediate measures. Among these he thought that some efficient steps should be taken to improve the education of the clergy. When he said this, he must add, that the clergy of the present day, whether in learning or in attention to their pastoral duties, were not exceeded by those of any other age or country. But it would be impossible to say, under any circumstances, that there would not be room for improvement. It would be desirable that candidates for Holy Orders should be well grounded in divinity before they entered the Church; that they should have a stock of theological knowledge to draw upon on entering upon the ministry, and not to have to acquire it afterward. He also thought that some more efficient means should exist for correcting the scandals that arose from the improper conduct of some unworthy members in the ministry. It could not excite surprise, that in a body consisting of eleven thousand persons, many of them young men, there should be found some whose conduct was a scandal to the ministry. There were unfortunately some such, and it was to be regretted that in the present state of the law, the heads of the Church had not sufficient power to remove those who were guilty of scandalous conduct. It would be extremely desirable that some measure for this purpose should be speedily introduced. He threw this suggestion out for the consideration of their lordships, though he was aware that it was not directly connected with the report then before their lordships. He would close his remarks with the expression of a hope, that even those who might differ from the view taken by the Commissioners, and think that they did not go far enough, would, at least, admit that what they proposed would be attended with great advantage to the Church.

The report was then (as we understood) ordered to be printed.

QUESTIONS ON THE EPISTLES AND GOSPELS.

PART II.

This long wished-for publication has at last been issued, by the General Protestant Episcopal Sunday School Union, and is now ready for sale; together with a variety of new library books. Orders addressed to L. Sherman, Agent, will meet with prompt attention.

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